



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

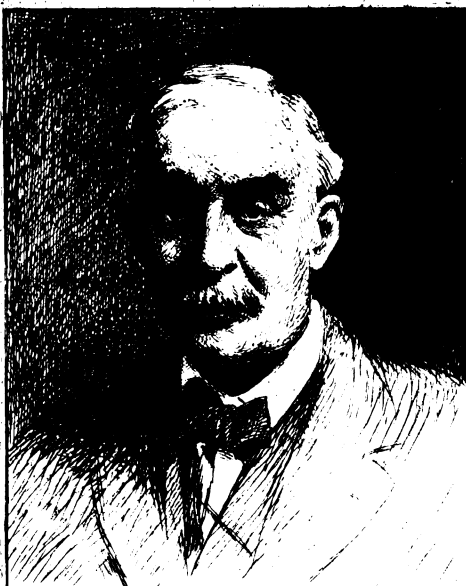
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

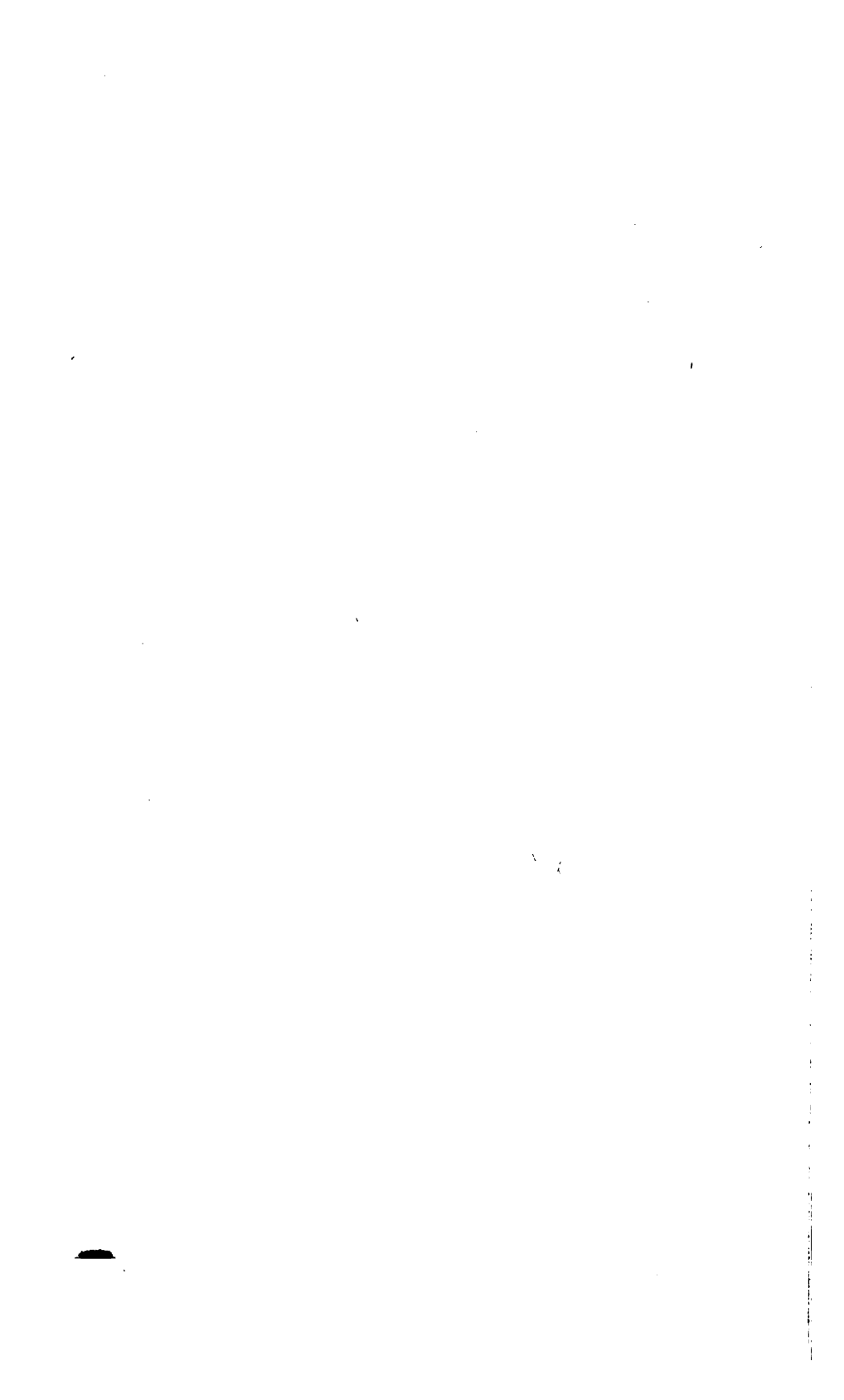
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

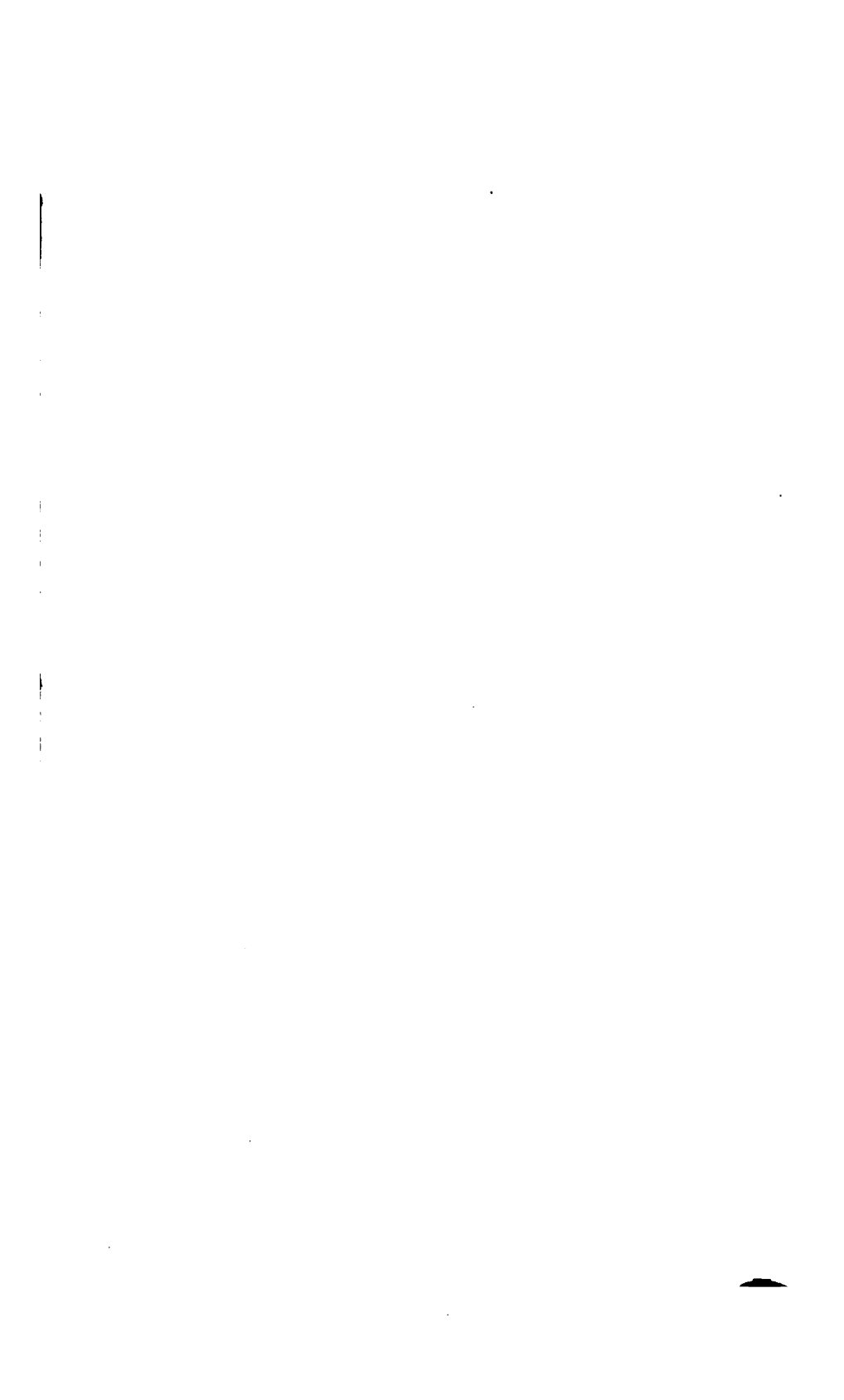


FROM THE LIBRARY OF
ROBERT MARK WENLEY
PROFESSOR OF PHILOSOPHY
1896 — 1922
GIFT OF HIS CHILDREN
TO THE UNIVERSITY OF MICHIGAN

AMW:cknab del at 5c
1938

135
2611
1824





A K E Y

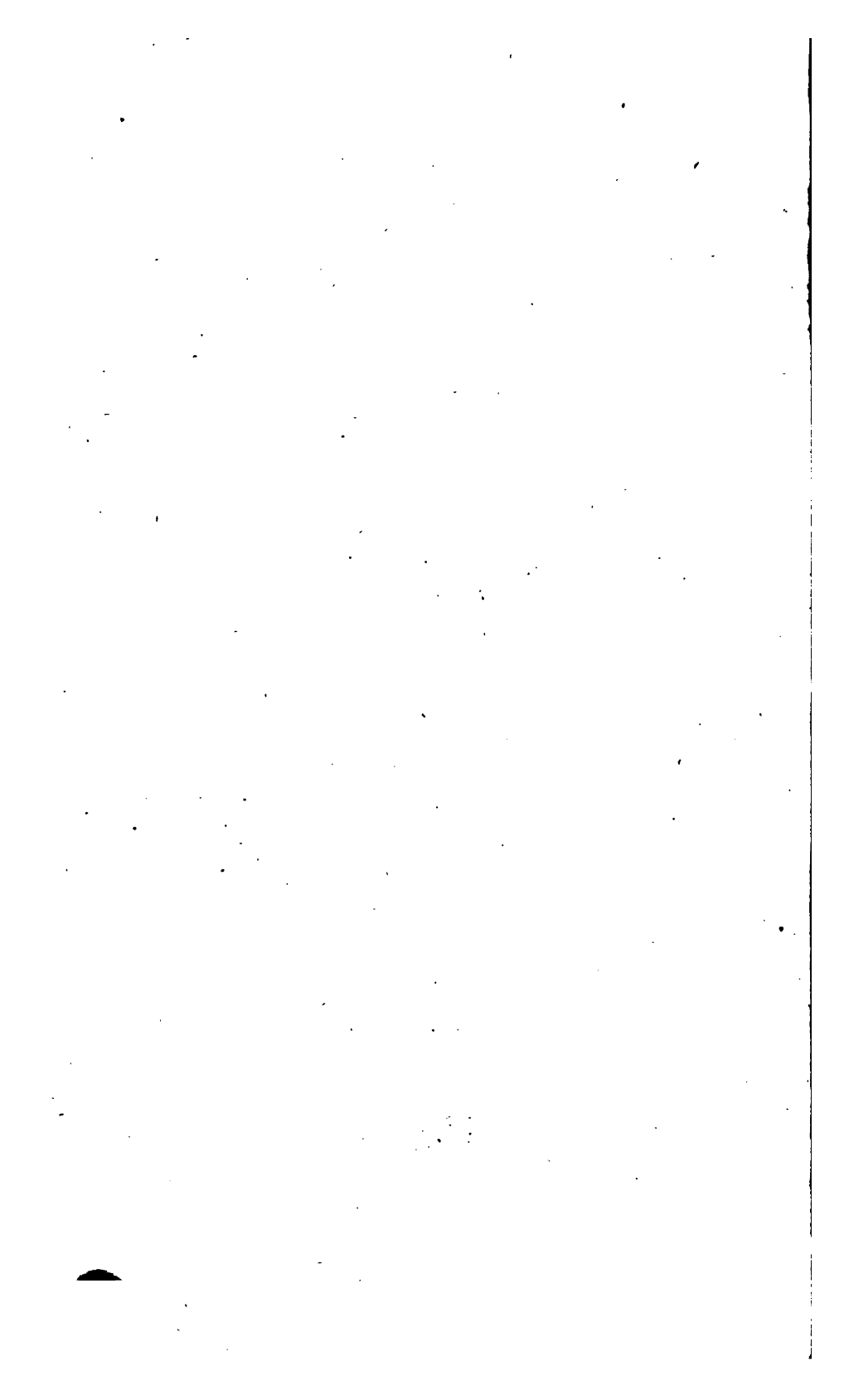
TO THE

GREEK TESTAMENT.

Bible. N. Y. John. Book. 1824.

A
K E Y
TO THE
GREEK TESTAMENT.
PART THE FIRST,
COMPREHENDING
THE TEXT OF THE GOSPEL OF
ST. JOHN,
AND
AN INTERLINEARY TRANSLATION,
WITH A
P R E F A C E
EXPLANATORY OF THE PRINCIPLES AND PRACTICE OF THE
HAMILTONIAN SYSTEM:
EXECUTED
UNDER THE IMMEDIATE DIRECTION
OF
JAMES HAMILTON.

LONDON:
PRINTED BY N. BLISS, WHITEFRIARS.
1824.



PREFACE.

ONE of the great objects which I had in view when I began to teach was the execution of the present work : small and trifling as it is, if we regard its size, or the apparent labour necessary to its production, it has during eight years been the professional object which I the most ardently desired. I wished to enable every man and woman in society to read the Scriptures in the original without excessive labour, much expence, or inconvenient loss of time ; nay, I conceived it possible to enable every man who can read English to *teach* the Greek, even without knowing it himself ; and strange as this proposition may appear, and far as I am from encouraging such an experiment, a minute inspection of this work, and the mode of using it, will demonstrate its practicability. As this is the most important Key, (or, at least, beginning of a key, for it is intended to put the other Gospels to press immediately,) which I shall publish, I conceive that the instructions for the use of it should be more full and explicit than those which precede any other : thus may we hope to see this

language really and effectually taught in our schools, and every man, who wishes to search the Scriptures, able to read and understand them in the original.

In order to show the necessity for such a work, and the principles on which it is founded more clearly, I shall go back to that period when the Greek and Latin were the only languages of the polite and learned world, and enquire what was then the mode of imparting knowledge? In those times I find no trace of dictionary or grammar; at least, no copy of either of these mighty vehicles, which now sustain the whole fabrick of what is called *Education*, has come down to us. The works of Suidas and Hesychius, which are of later date, have no resemblance to our dictionaries, and never could have been intended to supply the place of a Teacher, as ours are. The Grammarians of those times were still more different from ours; they taught eloquence and philosophy, and certainly put no grammar into the hand of their pupils. Some other mode must then have been used; and though it be not probable that mode was exactly conformable to the one advocated in this work, it can I think scarcely be doubted that the principle of both was the same—it was undoubtedly to *teach*. This principle which, it is self evident, should form the basis of all modes of instruction, and without which, all modes of instruction become a vain and empty form; has, however, for centuries been entirely lost sight of, and the unhappy victim of parental neglect, or parental ignorance, or parental prejudice, is given up for his education to the will of a man, who, with the best intentions for the progress of his pupil, is borne down by immemorial custom to a routine, which

renders it almost impossible ; and in conformity to which, instead of *teaching*, he *orders* him *to learn*, and thinks he discharges his duty when he punishes him for not doing so. Thus the burden of tuition is thrown on the pupil, instead of being sustained by the teacher, or, as he is most appropriately called, the *master* ; in proportion as the idea of punishment or shame operates on the child, or, the idea of duty in the mind of the master, induces him to apply these stimuli, in that proportion only does the child study ; and if the subject of study were rational and useful, there can be no doubt that this mode, however preposterous, however contrary to justice and humanity, would nevertheless, produce eventually real and solid erudition, without passing eight or ten years, and spending a fortune in the acquisition of it. But that this result is very rarely produced, we have the testimony of almost every member of civilized society. How many thousands pass the most precious years of their lives in institutions for the acquirement of knowledge without deriving any other benefit from them than the power of reading an English book with facility, an useless smattering of two or three other languages, the reputation of a college education, habits of idleness and vice, and too frequently an unfitness for every useful or honorable pursuit ! From such results it can only be inferred that the object of study is as irrelevant and useless as the mode itself is mischievous and inefficient, for not only is the burden of tuition shifted from the shoulders of the master, but the unhappy student is prevented from acquiring any real knowledge even by his own efforts, and thus retained in scholastic fetters from youth to age. The Grammar and Dictionary answer these purposes most

effectually; by getting the former by heart, the pupil is enabled to find in the latter the meaning of words, and even eventually to acquire some knowledge of the language, which the master was paid for teaching him; but the process is so long, so tedious, and so disgusting, that it usually takes as many years to accomplish as it would otherwise require months.

The precautionary measures to prevent the progress of the pupil do not however stop here. Obligated to get by rote the supposed laws by which the words of a language are combined, before he learns the words themselves, the pupil is also obliged to attempt to write it correctly, before he has learned to read and understand it; and, for this purpose, whole years are spent in writing what are called exercises, from books prepared for the purpose, and which it is beforehand calculated shall take years to go through. It is true, that during this time the Dictionary work goes forward, and the pupil acquires more or less facility in translating; but to prevent him from going too fast, he is strictly prohibited from receiving assistance from any other source than his dictionary, which not unfrequently offers from ten to fifty meanings to the same word, out of which the pupil has to guess at the right. For a like reason the translation must be *free* and even *elegant*, that is to say, totally *incorrect*, the pupil not confining himself to the meaning of the *words* of the phrase, but taking in the whole of it, translating in the gross what he would be incapable of translating in detail, and thus rendering Cicero and Horace Englishmen, and filling their mouths with the idioms of his own language, instead of the Roman tongue. Thus is the unhappy student teased and

tantalized from year to year in the pursuit of what is always within his reach, and which the master probably intends he shall at length attain, till maturer years bring on the duties of active life, and the student quits his master and his book, never to think of either, but with indifference or disgust : or, should he be destined for one of the learned professions, and be sent for that purpose to the university, the mischiefs resulting from his previous habits, and present ignorance, frustrate the good he might otherwise derive from the superior mode of imparting knowledge practised in these institutions.

If there be any truth in the foregoing observations, the necessity of a total change in the primary schools, throughout the civilized world, is sufficiently evident. The change proposed is the adoption of the Hamiltonian System, which I now proceed to describe more particularly as applied to the Greek language, and the use of the present work.

The teacher (there are no Hamiltonian *masters*), having formed a class more or less numerous, spells the first verse of St John's Gospel, and shews the corresponding power of the Roman letters placed under the Greek letters, as in the Key to this work. He then reads the sentence articulately, which is all that is necessary to enable the pupil to follow him with facility.

The teacher then recommences the sentence, giving the meaning of each word loudly and articulately as follows, *en*, in, *arche*, to beginning, *ēn*, was, *ho*, the, *logos*, word, &c. to the end of the verse. When he has ended, one of the pupils reads, repeating in the same

articulate manner, while the others follow attentively with the eyes only; a second pupil then recites the sentence in the same articulate manner, and then a third, and so on till all the members of the class shall have read it; but should the class pass 6 or 8, a second verse may be begun by the teacher, and repeated by the ninth and following members. In general 6 or 8 repetitions only are necessary at the first lesson, for a class however numerous: at the second lesson 4 or 5: at the third lesson 2 or 3: and at the fourth lesson each pupil recites in his turn the verse translated by the teacher. The first lesson embraces 10 to 12 verses, the second carries the pupil to the 30th or 36th verse, the third lesson to the end of the first chapter: the fourth lesson takes in the second and third chapters, the fifth and sixth each a chapter, or a little more; and at the seventh the pupil is able to translate without the assistance of his teacher, having if necessary read over the lesson in the key previously to the meeting of the class. The whole of the Gospel of St. John is thus read in the class during the twelve lessons of one hour; but should any delay have occurred to prevent this, a repetition is given to the class, or sometimes two, always gratuitously, so that all the members may have a perfect knowledge of the first section before they quit it.

From what has been stated, it would seem that it is intended to communicate a knowledge of *words* only in this section, and this certainly is the primary and ostensible object of it; but from the mode of *teaching, pronouncing, repeating, analytical transposition, and translation*, a correct pronunciation and a familiarity with the construction, idiom, and grammar of the language are also infallibly obtained. To these advan-

tages the teacher must not hesitate to sacrifice the harmony of English periods, nay his translation must not be the the English of the *phrase*, but the English of each word, taken according to the grammatical construction, which must never be deviated from ; the teacher rendering each word by a corresponding part of speech ; and giving to each word one definite, precise meaning, and one only. So far is the accuracy in this point carried, that should the English language furnish no word, which exactly corresponds with the word translated, then a word must be made for the purpose, as for the Latin word *tenebræ*, or the French word *ténèbres*, the word *darknesses* must be used in English. In the thirteenth verse of the first chapter, the Greek word *haimatōn* occurs, it must be rendered *of bloods*, to show that it is used by the Greeks plurally, and that it is in the genitive case. Thus is every case of every declinable word marked by its corresponding preposition ; and thus also is every verb marked by such a sign in English as will point out its mode, tense, and person to the pupil, (each tense having its appropriate and exclusive sign). In the participles, and in the infinitive and imperative moods, these signs are used to the total neglect of all rule of language as respects the English, which is used only as a vehicle to convey to the mind of the pupil the mode in which a Greek expressed himself. Thus the twenty-second verse of the first chapter, must be translated thus, *ἵνα* that, *δῶμεν* we might give, *ἀρούρι-σιν* answer, *τοῖς* to the, *πέμψασιν* sent-ing, *ἡμᾶς*—thus sent-ing being intended to mark that the Greek word is the participle derived from the aorist. In the thirty-sixth verse of the same chapter, *emblepsas* is rendered *looked-ing on*, for the same reason. In short,

as the idiom of the Greek language is widely different from the English, the intention is, in the translation of *every word*, to *point out* this difference, and not to *palliate* or *disguise* it, as has been hitherto universally practised. And as the number of inflexions in a Greek verb is much greater than in an English verb, new words, *barbarisms*, must be made, to give expression to them: thence the words above cited, and a number of others intended to be a translation of *words* only, and not of phrases, the object being to teach Greek, and not English. The pupil having thus read and translated the whole of the Gospel of St. John has acquired a practical knowledge of the verbs, and of the construction of the language generally, much more accurate and extensive than is acquired by the study of grammar during many months; he may then occasionally read the verbs as they are found in grammars, during the second and third sections, and thus unite the theory with practice.

Five sections of ten lessons each have been found abundantly sufficient to communicate the knowledge of any modern Language, to write and speak it with correctness, and facility. This number of lessons, is, it is conceived, sufficient to enable any person, with a moderate share of attention, to understand the Greek authors usually read in schools with critical exactness; more may, without doubt, be acquired by continued and more extensive reading; but the assistance of a teacher will not be necessary. As the great object of a Greek course is to enable the student to understand with facility and precision a Greek author, little attention is paid in the pro-

jected Hamiltonian courses to writing Greek or prosody; those who have leisure for these things will study them with advantage when they have gone through the course. It is therefore thought superfluous here to enter into an explanation of the simple and effectual mode in which the pupil is taught to write and speak the modern languages on this system. The present work extends, it will be perceived, to the end of the first section only; it is usually read a second time, together with the Gospel of St. Mark, in the second section; the third section is occupied with the fables of Æsop, the fourth with Dalzell's *Analecta*, the fifth with Homer.

It is not necessary to inform the reader that interlineary translations have been used in several languages, with various modifications, from Arius Montanus to the present day; but, it is asserted, no one ever before published, has been applied to *teaching in Classes*, on the Hamiltonian, or any other System, or was susceptible of such an application; because, in no one, ever before published, has every word been translated by a corresponding part of speech; in no one, has the grammatical construction of the phrase been pointed out by the transposition of the words; in no one, has the idiom of the language of the pupil been wholly sacrificed to the precise meaning of the word translated, and to the peculiar idiom of the language taught; in no one, have barbarisms been admitted: in all, a principle incompatible with all correct translation has been assumed; *to wit*, that all words may have, and that most words actually have, several significations. The Hamiltonian System, on the contrary, maintains, that though

a very few words in all languages may possess two, or three meanings, yet that with these exceptions, (exceedingly few in number) one word in any language can be correctly translated by one word only into another ; that, consequently, when a dictionary gives fifty meanings to the same word, forty-nine are absolutely false and wrong ; this system admitting no word to be translated by a *figurative*, far less by an *implied*, meaning. The one only correct meaning the professor or teacher must be able to give, or be unfit to teach ; that one meaning is the only one given, or at least intended to be given, in these Keys.

It would be doing injustice to myself, to conclude this preface, and leave the reader under the impression, that the writer of it, confounded the moral character of schoolmasters with the system of the schools. The present constitution of schools, is the gradual but imperceptible work of ages, it is the same, with little variation throughout the civilized world, or varied only in its effects by the talents of the teacher ; but neither these teachers, nor I myself, till about ten years ago, ever dreamt there existed a plan of teaching, altogether different in its principle, altogether superior in its results ; it would therefore be in the last degree uncandid to condemn these men for the error of their age, for the error of society at large rather than theirs. Aware of the utility of the system advocated in this preface, the wisest, the best, the most learned will still find it a difficult matter to induce the parents to permit the adoption of a new system however evident its superiority to the old. I regret that in many of my writings, I have expressed myself with too much negligence on this subject.

Deeply impressed with the mischievous effects of school education upon the whole human family, the consideration of individual moral character seemed comparatively not worth a thought. I have, however, on many occasions, particularly in my public lectures, expressed my intimate conviction, that if a number of men without talent, education, or virtue, have foisted themselves into this profession, as into every other, there yet exists none, in which a greater proportion of real knowledge, of moral excellence, of inobtrusive useful merit may be found, than among those employed in the instruction of youth. The Hamiltonian system will sift the wheat from the chaff; the man who professes real knowledge, finds no difficulty in adopting any system for the communication of it. He therefore will *teach*, while the ignorant hireling, unable to do so, will be obliged to seek a living in some less honorable occupation.

JAMES HAMILTON.

25, Cecil Street, Strand.

April 13, 1824.

ΕΤΑΓΓΕΛΙΟΝ
ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφ. α. 1.

ΕΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.

2. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

3. Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ᓃ, ὃ γέγονεν.

4. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

5. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6. Ἐγένετο ἄνθρωπος ἀπισταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

7. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

8. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

9. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

10. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

11. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

12. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

13. Οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

14. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐδωσάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ ἐκράγε, λέγων· Οὗτος ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

16. Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

17. Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

18. Θεὸν οὐδεὶς ὥρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

19. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

20. Καὶ ἀμολόγησε, καὶ οὐκ ἡρέησατο· καὶ ἀμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

21. Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει· Οὐκ εἰμὶ· Ὁ προφῆτης εἶ σύ; Καὶ ἀπεκρίθη· Οὔ.

22. Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς
πίμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

23. Ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε
τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

24. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων·

25. Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί οὖν
βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ
προφήτης;

26. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπ-
τίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἵστηκεν, ὃν ὑμεῖς οὐκ οἶ-
δατε,

27. Ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γίγο-
νεν· οὗ ἔγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ
ὑποδήματος.

28. Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου,
ὅπου ἦν Ἰωάννης βαπτίζων.

29. Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς
αὐτὸν, καὶ λέγει· Ἴδε ὁ ἄμνός τοῦ Θεοῦ, ὁ αἶρων τὴν
ἁμαρτίαν τοῦ κόσμου.

30. Οὗτός ἐστι, περὶ οὗ ἔγὼ εἶπον· Ὁπίσω μου ἔρχεται
ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

31. Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ
Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

32. Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεδιάμαται
τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ
ἔμεινεν ἐπ' αὐτόν.

33. Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πίμψας με βαπ-
τίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ
Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ
βαπτίζων ἐν Πνεύματι ἁγίῳ.

34. Κάγὼ ἰώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

35. Τῇ ἑπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.

36. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.

37. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

38. Στραφείς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθῶντας, λέγει αὐτοῖς·

39. Τί ζητεῖτε ; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἐρμηνευόμενος, Διδάσκαλε,) τοῦ μένεις ;

40. Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον, τοῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

41. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.

42. Εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὕρηκαμεν τὸν Μεσσίαν· ὃ ἐστι μεθερμηνευόμενον Χριστός.

43. Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος.

44. Τῇ ἑπαύριον ἦλθεν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι.

45. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιᾶ, ἐκ τῆς πόλεως Ἀνδρείου καὶ Πέτρου.

46. Εὕρισκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει

αὐτῷ· "Ὁν ἔγραψε Μωσῆς ἐν τῇ νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ.

47. Καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε.

48. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.

49. Λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκῇ, εἰδόν σε.

50. Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

51. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἰπὼν σοι· Εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει.

52. Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεργούμενον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

Κεφ. β'. 2.

1. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

3. Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὴν· Οἶνον οὐκ ἔχουσι.

4. Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι ; οὐκ ἔπει ἢ ὥρα μου.

5. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὁ, τι ἂν λέγῃ ὑμῖν, ποιήσατε.

6. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

7. Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

8. Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ.

9. Καὶ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος,

10. Καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεδυσθῶσι, τότε τὸν ἐλάσσον· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

11. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12. Μετὰ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

13. Καὶ ἐγγὺς ἦν τὸ πᾶσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

14. Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας, καὶ πρόβατα, καὶ περιστρεὰς, καὶ τοὺς περματιστὰς καθήμενους.

15. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας

ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχρε τοὺς κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

16. Καὶ τοῖς τὰς περιστεράς παλουῶσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

17. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

18. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

19. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

20. Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἐξ ἑτασιν ἀποδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

21. Ἐπεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

22. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ, ὃ εἶπεν ὁ Ἰησοῦς.

23. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει.

24. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·

25. Καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

Κεφ. γ'. 3.

1. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

2. Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ·
 'Ραββί, αἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐ-
 δεῖς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς,
 εἰ μὴ ἡ ὁ Θεὸς μετ' αὐτοῦ.

3. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν
 λέγω σοι, εἰ μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
 βασιλείαν τοῦ Θεοῦ.

4. Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄν-
 θρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν
 τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι;

5. Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι· εἰ μὴ
 τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ· καὶ τὸ
 γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι.

7. Μὴ θαυμάσης, ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆ-
 ναι ἄνωθεν.

8. Τὸ πνεῦμα, ὅπου θέλει, πνέει καὶ τὴν φωνὴν αὐτοῦ
 ἀκούεις, ἀλλ' οὐκ οἶδας, πόθεν ἔρχεται, καὶ ποῦ ὑπάγει·
 οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

9. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύνα-
 ται ταῦτα γενέσθαι;

10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ δι-
 δάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;

11. Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ αἶδαμεν, λαλοῦμεν,
 καὶ ὁ ἰσάκαμεν, μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν
 οὐ λαμβάνετε.

12. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς,
 εἰ μὴ εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;

13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ

τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.

14. Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·

15. Ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

16. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

17. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

18. Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

19. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

20. Πᾶς γὰρ ὁ φαῦλα πράσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

21. Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν ἐργασμένηα.

22. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβαπτίζεν.

23. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλειμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ. Καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο.

24. Οὐκ ἦν γὰρ ἢν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

25. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ.

26. Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μαρτυρήκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

27. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ἢ δεδομένος αὐτῷ ἐκ τοῦ οὐρανοῦ.

28. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

29. Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τῆς νυμφίου, ὁ ἑστηκὼς, καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται.

30. Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

31. Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν· ὁ ἂν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστί.

32. Καὶ ὁ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν, ὅτι ὁ Θεὸς ἀληθὴς ἐστίν.

34. Ὅν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ. Οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

35. Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα ἔδωκεν ἐν τῇ χειρὶ αὐτοῦ.

36. Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

Κεφ. δ. 4.

1. Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει, ἢ Ἰωάννης·

2. (Καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)

3. Ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

4. Ἔδει δὲ αὐτὸν διέρχασθαι διὰ τῆς Σαμαρείας.

5. Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας, λεγομένην Συχὰρ, πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ.

6. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κοπιῶν ἐκ τῆς ὁδοπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσπερ ἔκτη.

7. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησάτις ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν.

8. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.

9. Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεΐτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις.

10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν ὁδὸν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

11. Λέγει αὐτῇ ἡ γυνή· Κύριε, οὗτε ἄντλημα ἔχεις, καὶ τὸ φεῖαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

12. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδα-

και ημῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ ;

13. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·

14. Ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὗ ἐγὼ δάσω αὐτῷ, ἔμὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ, ὃ δάσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

15. Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἐρχομαι ἐνθάδε ἀντλεῖν.

16. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.

17. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω.

18. Πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.

19. Λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ, ὅτι προφήτης εἶ σύ.

20. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαι· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

21. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ.

22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνούμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

23. Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνῶντας αὐτόν.

24. Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

25. Λέγει αὐτῷ ἡ γυνή· Οἶδα, ὅτι Μισσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα·

26. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι.

27. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἰδούμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς;

28. Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνδράποισ·

29. Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα, ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

30. Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

31. Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες· Ραββί, φάγε.

32. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρωσὶν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.

33. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἤνεγκεν αὐτῷ φαγεῖν;

34. Λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρωμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

35. Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται; Ἰδοὺ, λέγω ὑμῶν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη.

36. Ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χάρις, καὶ ὁ θερίζων.

37. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

38. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κοπιᾶκατε· ἄλλοι κοπιᾶκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

39. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρεϊτῶν, διὰ τὸν λόγον τῆς γυναικὸς, μαρτυρούσης· ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.

40. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

41. Καὶ πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ.

42. Τῇ τε γυναικὶ ἔλεγον· Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

43. Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

44. Αὐτός γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

45. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν αἱ Γαλιλαῖοι, πάντα ἑωρακότες, ἃ ἐποίησεν ἐν Ἱερουσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

46. Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ἔπει ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ πῶς ἠσθένει, ἐν Καπερναούμ.

47. Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν, ἵνα κακαῶ, καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν.

48. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃς, οὐ μὴ πιστεύσῃς.

49. Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατὰβηθι, πρὶν ἀποθανεῖν τὸ παιδίον μου.

50. Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ὃ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο.

51. Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήνησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες· Ὅτι ὁ παῖς σου ζῇ.

52. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ᾠραν, ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι χθὲς ᾠραν ἐβδόμην ἀφ᾽ ἑνὸς αὐτὸν ὁ πυρετός.

53. Ἐγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ᾠρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὅλη.

54. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἰλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

Κεφ. εἰ. 5.

1. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

2. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προβατικῇ, πολυμνήθρα, ἡ ἐπιλεγομένη Ἐβραϊστὶ Βηθσεδὰ, πέντε στοάς ἔχουσα.

3. Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἁσθενούντων, τυφλῶν, χαλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.

4. Ἀγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κο-

λυμνήθρα, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιῆς ἐγένετο, ᾧ δὴποτε κατείχeto νοσήματι.

5. Ἦν δέ τις ἄνθρωπος ἐκεῖ, τριάκοντα καὶ ὀκτὼ ἔτη ἔχων· ἐν τῇ ἀσθενείᾳ.

6. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς, ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιῆς γενέσθαι;

7. Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμνήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

8. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείρε, ἄρρον τὸν κράββατόν σου, καὶ περιπάτει.

9. Καὶ εὐθὺς ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἤρε· τὸν κράββατον αὐτοῦ, καὶ περιπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

10. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθραπευμένῳ· Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν κράββατον.

11. Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· Ἄρρον τὸν κράββατόν σου, καὶ περιπάτει.

12. Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος, ὁ εἰπὼν σοι· Ἄρρον τὸν κράββατόν σου, καὶ περιπάτει;

13. Ὁ δὲ ἰαθεὶς οὐκ ᾔδει, τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ.

14. Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τι σοι γένηται.

15. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν, ὁ ποιήσας αὐτὸν ὑγιῆ.

16. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν· οἱ Ἰουδαῖοι,

καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαβ-
βάτῳ.

17. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου
ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.

18. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ
πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ
Θεῷ.

19. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν
ἀμὴν λέγω ὑμῖν· οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐ-
δὲν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν
ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

20. Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν
αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔρ-
γα ἵνα ὑμεῖς θαυμάζητε.

21. Ὡσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωο-
ποιεῖ· οὕτω καὶ ὁ υἱὸς, οὓς θέλει, ζωοποιεῖ.

22. Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
πᾶσαν δέδωκε τῷ υἱῷ.

23. Ἴνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πα-
τέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν πέμ-
ψαντα αὐτόν.

24. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι ὁ τὸν λόγον μου ἀκού-
ων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ
εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβίβηκεν ἐκ τοῦ θανάτου
εἰς τὴν ζωὴν.

25. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι ἔρχεται ἥρα, καὶ νῦν
ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ
Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται.

26. Ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως
ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.

27. Καὶ ἰξουσίου ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.

28. Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,

29. Καὶ ἔκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

30. Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν. κατὰ ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

31. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής.

32. Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστίν ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ.

33. Ὑμεῖς ἀπέσταλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.

34. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε.

35. Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι πρὸς ὅραν ἐν τῷ φωτί αὐτοῦ.

36. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι ὁ πατήρ, ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε.

37. Καὶ ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑώρακατε.

38. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

39. Ἐρευνήτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἡμοῦ.

40. Καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.

41. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·

42. Ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

43. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἂν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήψετε.

44. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

45. Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλείπατε.

46. Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἡμοί· περὶ γὰρ ἡμοῦ ἐκεῖνος ἔγραψεν.

47. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἡμοῖς ῥήμασι πιστεύσετε;

Κεφ. στ'. 6.

1. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.

2. Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτε ἐάρων τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

3. Ἀπῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

4. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

5. Ἐπάρρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ διασάμμενος, ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;

6. Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει, τί ἔμελλε ποιεῖν.

7. Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίαν θηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐταῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ.

8. Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου·

9. Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους, καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;

10. Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν· Ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ· Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακισχίλιοι·

11. Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων, ὅσον ἤθελον.

12. Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀποληται.

13. Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.

14. Οἱ οὖν ἄνθρωποι, ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης, ὃ ἐρχόμενος εἰς τὸν κόσμον.

15. Ἰησοῦς οὖν, γινὼς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16. Ὡς δὲ ὀψία ἐγένετο, κατέβησαν αἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν.

17. Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς.

18. Ἡ τε θάλασσα, ἀνέμου μεγάλου πτόντος, διηγείρετο.

19. Ἐλληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.

20. Ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι, μὴ φοβεῖσθε.

21. Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.

22. Τῇ ἐπαύριον ὁ ὄχλος, ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

23. Ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου, ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου·

24. Ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναούμ, ζητοῦντες τὸν Ἰησοῦν.

25. Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας;

26. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν· ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.

27. Ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ

ἀνδράποτον ὑμῖν δάσει· τοῦτοι γὰρ ὁ πατήρ ἐσφράγισεν, ὁ Θεός.

28. Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

29. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπίστευεν ἰκεῖνος.

30. Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

31. Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

32. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

33. Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ.

34. Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

35. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε.

36. Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἰωράκατέ με, καὶ οὐ πιστεύετε.

37. Πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἔχει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβάλω ἔξω.

38. Ὅτι καταβίβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

39. Τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα

πάν, ὃ δέδοκί μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

40. Τοῦτο γάρ ἐστι τὸ δέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

41. Ἐγὼ γινώσκον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ.

42. Καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰακώβ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πᾶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβίβηκα;

43. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐταῖς· Μὴ γογγύζετε μετ' ἀλλήλων.

44. Οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ὁ πατήρ, ὁ πέμψας με, ἐλπύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

45. Ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδασκοὶ Θεοῦ· Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν, ἔρχεται πρὸς με.

46. Οὐχ ὅτι τὸν πατέρα τις ᾤωρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ᾤωρακε τὸν πατέρα.

47. Ἀμήν ἀμήν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

48. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

49. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.

50. Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ.

51. Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβὰς· εἰ τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα·

καὶ ὁ ἄρτος δέ, ὃν ἐγὼ δάσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δάσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

53. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

54. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἶμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

55. Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρωσίς, καὶ τὸ αἶμά μου ἀληθῶς ἐστὶ πόσις.

56. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἶμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

57. Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ πίνωνς ζήσεται δι' ἐμέ.

58. Οὗτός ἐστιν ὁ ἄρτος, ὃς ἐκ τοῦ οὐρανοῦ καταβὰς οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

59. Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

60. Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρός ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;

61. Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμεῖς σκανδαλίζετε;

62. Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον;

63. Τὸ πνεῦμά ἐστι τὸ ζωοποιῶν· ἡ σὰρξ οὐκ ὠφελεῖ

οὐδέν. Τὰ ρήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.

64. Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες, οἳ οὐ πιστεύουσιν· ἥδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἳ μὴ πιστεύοντες, καὶ τίς ἐστίν ὁ παραδώσων αὐτόν.

65. Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.

66. Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

67. Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

68. Ἀπεκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ρήματα ζωῆς αἰώνιον ἔχεις·

69. Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

70. Ἀπεκρίθη αὐταῖς ὁ Ἰησοῦς. Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμεν; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.

71. Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

Κεφ. ζ'. 7.

1. Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

2. Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία.

3. Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐκεῖθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου, ἃ ποιεῖς.

4. Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἴ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ πίστευον εἰς αὐτόν.

6. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐκ ἔστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν· ἔτοιμος.

7. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐγὼ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

8. Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐκ ἔστιν πλήρως.

9. Ταῦτα εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

11. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστὶν ἐκεῖνος;

12. Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον· Ὅτι ἀγαθὸς ἐστίν· ἄλλοι ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.

13. Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

14. Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε.

15. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

16. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμὴ, ἀλλὰ τοῦ πατρὸς μου.

17. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

18. Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

19. Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον· καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτεῖναι·

20. Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι·

21. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο.

22. Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν· (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

23. Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾷτε, ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ·

24. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25. Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι·

26. Καὶ ἴδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἐγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός·

27. Ἀλλὰ τοῦτον εἰδόμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

28. Ἐπαρᾶξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Καμὰ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ αἰδασθε.

29. Ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, πακεινός με ἀπέστειλεν.

30. Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

31. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· "Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει, ὢν οὗτος ἐποίησεν;

32. Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἄρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

33. Εἶπεν οὖν ὁ Ἰησοῦς· "Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

34. Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε εἰσεῖν.

35. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

36. Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε εἰσεῖν;

37. Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.

38. Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.

39. (Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.)

40. Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.

41. Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός· ἄλλοι

δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

42. Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς πόλεως, ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

43. Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

44. Τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

45. Ἦλθον οὖν οἱ ὑπηρεταὶ πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκείνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν;

46. Ἀπεκρίθησαν οἱ ὑπηρεταὶ· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.

47. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;

48. Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;

49. Ἀλλ' ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.

50. Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν εἰς ᾧ ἐξ αὐτῶν·

51. Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ· τί ποιεῖ;

52. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

53. Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Κεφ. ή. 8.

1. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν.

2. Ὁρῶν δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

3. Ἀγροῦσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην· καὶ στήσαντες αὐτὴν ἐν μέσῳ,

4. Λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη.

5. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

6. Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς, κάτω κύψας, τῷ θακτύλῳ ἔγραφεν εἰς τὴν γῆν.

7. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.

8. Καὶ πάλιν, κάτω κύψας, ἔγραφεν εἰς τὴν γῆν.

9. Οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς κατ' εἶς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

10. Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα διασπόμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;

11. Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρτανε.

12. Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγώ

εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

13. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σιαντοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

14. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα, πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε, πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω.

15. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

16. Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

17. Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται· ὅτι δύο ἀνδρώπων ἡ μαρτυρία ἀληθής ἐστιν.

18. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

19. Ἐλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἅν.

20. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐκ ᾔσκηκεν ἐλθῆναι ἐν τῷ ὄρει αὐτοῦ.

21. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

22. Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

23. Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου τούτου.

24. Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε, ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

25. Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν.

26. Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν, καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστι· καὶ γὰρ αὐτὸς ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.

27. Οὐκ ἔγνωσαν, ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

28. Εἶπεν οὖν αὐτοῖς, ὁ Ἰησοῦς· ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε, ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

29. Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

30. Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.

31. Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ,

32. Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια, ἐλευθερώσει ὑμᾶς.

33. Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε;

34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἐστι τῆς ἁμαρτίας.

35. Ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

36. Ἐὰν οὖν ὁ υἱὸς ὑμῶν ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσονται.

37. Οἶδα, ὅτι σπέρμα Ἀβραάμ ἐστέ· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

38. Ἐγὼ, ὃ ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν, ὃ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

39. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστί. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστέ, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε.

40. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἀνδραγον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

41. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννημένοι· ἕνα πατέρα ἔχομεν, τὸν Θεόν.

42. Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἀν' ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

43. Διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

44. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνδραποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ· ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστί, καὶ ὁ πατὴρ αὐτοῦ.

45. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

46. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι;

47. Ὁ ἂν ἐκ τοῦ Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

48. Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις ;

49. Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

50. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων.

51. Ἀμὴν ἀμὴν λέγω ὑμῖν· ἐὰν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

52. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν, ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

53. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε ; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς ;

54. Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι.

55. Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἶπω, ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης. Ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

56. Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο, ὅτι ἰδὼ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη.

57. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἰώρακας ;

58. Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.

59. Ἦσαν οὖν λίθους, ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Κεφ. 9. 9.

1. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

2. Καὶ ῥώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, τίς ἡμαρτεν ; οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ ;

3. Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

4. Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν· ἔρχεται νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

5. Ὅταν ἐν τῇ κόσμῳ ᾧ, ὧς εἰμι τοῦ κόσμου.

6. Ταῦτα εἰπὼν, ἔκτυσε χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,

7. Καὶ εἶπεν αὐτῷ· Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· ὃ ἐρμηνεύεται, ἀπεσταλμένος. Ἀπῆλθεν οὖν, καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

8. Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον· Οὐχ αὐτός ἐστιν ὁ κακῆμενος καὶ προσαιτῶν ;

9. Ἄλλοι ἔλεγον· Ὅτι αὐτός ἐστιν· Ἄλλοι δέ· Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐπεῖνος ἔλεγεν· Ὅτι ἐγὼ εἰμι.

10. Ἐλεγον οὖν αὐτῷ· Πῶς ἀνέχθῃς σου οἱ ὀφθαλμοί ;

11. Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἀνδραπός, λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλ-

μούς, καὶ εἶπέ μοι· Ὑπαγε εἰς τὸν Σιλωὰμ, καὶ νίψαι· Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.

12. Εἶπον οὖν αὐτῷ· Ποῦ ἐστὶν ἐκεῖνος ; Λέγει· Οὐκ οἶδα.

13. Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.

14. Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.

15. Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέδηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.

16. Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἐστὶ παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν ; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

17. Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέ σου τοὺς ὀφθαλμούς ; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν.

18. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν, καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.

19. Καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε, ὅτι τυφλὸς ἐγεννήθη ; πῶς οὖν ἄρτι βλέπει ;

20. Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν, ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.

21. Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει.

22. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

23. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

24. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνδρα, ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστίν.

25. Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἷδα, ὅτι, τυφλὸς ὢν, ἄρτι βλέπω.

26. Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;

27. Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

28. Ἐλοιδόρησαν αὐτὸν, καὶ εἶπον· Σὺ εἰ μαθητὴς ἐκεῖνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.

29. Ἡμεῖς οἶδαμεν, ὅτι Μωσῆς λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

30. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστὶ, καὶ ἀνέβξε μου τοὺς ὀφθαλμούς.

31. Οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇς ἢ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

32. Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου.

33. Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὕδεν.

34. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἀμαρτίαις σὺ

ἐγγενήδης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς ; Καὶ ἐξέβαλον αὐτὸν ἔξω.

35. Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ ἐβλῆν αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ ;

36. Ἀπεκρίθη ἐκείνος καὶ εἶπε· Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν ;

37. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἰδράκας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκείνός ἐστιν.

38. Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

39. Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γίνωνται.

40. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα εἰ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν ;

41. Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἢ οὐκ ἁμαρτία ὑμῶν μένει.

Κεφ. ι'. 10.

1 Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβάντων ἀλλαχόθεν, ἐκείνος κλέπτης ἐστὶ καὶ ληστής·

2· Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.

3· Τούτῳ ὁ θυραγωγὸς ἀνείγει· καὶ τὰ πρόβατα τῆς

φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

4. Καὶ ὅταν τὰ ἴδια πρόβατα ἐπέλθῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν αὐτοῦ.

5. Ἀλλοτρίω δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύκονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν.

6. Ταύτην τὴν παροιμίαν εἶπει αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα ἦν, ἃ ἐλάλει αὐτοῖς.

7. Εἶπει οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

8. Πάντες ὅσοι πρὸ ἐμοῦ ἤλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

9. Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰάν τις εἰσέλθῃ, σωθήσεται· καὶ εἰσελεύσεται, καὶ ἐξελεύσεται, καὶ νομὴν εὖρήσει.

10. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον, ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.

11. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

12. Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀσπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα.

13. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ, καὶ γνωσκόμαι ὑπὸ πάντων ἐμῶν,

15. Καθὼς γινώσκει με ὁ πατήρ, καθὼς γινώσκω τὸν

πατέρα· καὶ τὴν ψυχὴν μου τίθῃμι ὑπὲρ τῶν προβά-
των.

16. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐ-
λῆς ταύτης· ἀπακτεῖνά με δεῖ ἀγαγεῖν· καὶ τῆς φωνῆς μου
ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἰς ποιμήν.

17. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθῃμι τὴν
ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

18. Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθῃμι
αὐτὴν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξου-
σίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον
παρὰ τοῦ πατρὸς μου.

19. Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ
τοὺς λόγους τούτους.

20. Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει, καὶ
μαίνεται· τί αὐτοῦ ἀκούετε;

21. Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι
δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
ανοίγειν;

22. Ἐγένετο δὲ τὰ ἐγκαίνια τοῖς Ἱεροσολύμοις, καὶ
χειμὼν ἦν.

23. Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ
Σολομῶνος.

24. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον
αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ
Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ.

25. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ
πιστεύετε· τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς
μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

26. Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἔστε ἐκ τῶν
προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.

27. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι.

28. Καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

29. Ὁ πατὴρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου.

30. Ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν.

31. Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

32. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖαν αὐτῶν ἔργον λιθάζετε με ;

33. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας· καὶ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν.

34. Ἀπεκρίθη αὐταῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, θεοὶ ἐστε ;

35. Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·

36. Ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπαν, υἱὸς τοῦ Θεοῦ εἰμι ;

37. Εἰ οὐ παιῶν τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·

38. Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύετε τοῖς ἔργοις πιστεύσατε· ἵνα γινῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ.

39. Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40. Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

41. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· "Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ, ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.

42. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

Κεφ. ια'. 11.

1. Ἦν δέ τις Ἀσθενῶν Λάζαρος, ἀπὸ Βηθανίας, ἐκ τῆς κἀμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

2. Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάχασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς· ἥς ὁ ἀδελφὸς Λάζαρος ἡσθένει.

3. Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν, λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ.

4. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.

5. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον.

6. Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τότε δύο ἡμέρας.

7. Ἐπειτα μετὰ τοῦτο λέγει ταῖς μαθηταῖς· Ἀγαμὲν εἰς τὴν Ἰουδαίαν πάλιν.

8. Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, νῦν ἐζητοῦν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

9. Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὄραι τῆς

ἡμέρας ; ἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει· ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

10. Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

11. Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι, ἵνα ἐξυπνίσω αὐτόν.

12. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμηται, σωθήσεται.

13. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ·, ἐπεὶ οἱ δὲ ἔδοξαν, ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

14. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανε.

15. Καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.

16. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17. Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.

18. Ἦν δὲ ἡ Βηθανία ἐγγυὲς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.

19. Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

20. Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἔκαθ' ἑξέτο.

21. Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ᾧδὲ, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.

22. Ἀλλὰ καὶ νῦν εἶδα, ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός.

23. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

24. Λέγει αὐτῷ Μάρθα· Οἶδα, ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει, ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

25. Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσεται.

26. Καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;

27. Λέγει αὐτῷ· Ναὶ, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

28. Καὶ ταῦτα εἰπούσα ἀπῆλθε, καὶ ἐφάνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε.

29. Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν.

30. Οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.

31. Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.

32. Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὦδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.

33. Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν αὐτόν,

34. Καὶ εἶπε· Ποῦ τεθίκατε αὐτόν;

35. Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς·

36. Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν.

37. Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἡδύνατο οὗτος, ὁ ἀποίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

38. Ἰησοῦς οὖν, πάλιν ἐμβριμάμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

39. Λέγει ὁ Ἰησοῦς· Ἀρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος, Μάρθα· Κύριε, ἥδη ὄζει· τεταρταῖος γάρ ἐστι.

40. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὅψει τὴν ρόξαν τοῦ Θεοῦ;

41. Ἦραν οὖν τὸν λίθον. Ὁ δὲ Ἰησοῦς ἤρει τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου.

42. Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν, ὅτι σύ με ἀπέστειλας.

43. Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω

44. Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.

45. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θρασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν.

46. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

47. Συνήγαγον οὖν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

48. Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτόν. καὶ ἰλεύσονται οἱ Ῥωμαῖοι, καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

49. Εἰς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἱεναυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδὲν·

50. Οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

51. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἱεναυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους·

52. Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ δεσπορπισμένα συναγάγῃ εἰς ἓν.

53. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν.

54. Ἰησοῦς οὖν οὐκ ἔτι παρρησίᾳ περιπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

55. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς.

56. Ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῇ ἱερῇ ἱστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἱερτὴν;

57. Διδάκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι

ἐντολὴν, ἵνα ἰάν τις γινῶ, ποῦ ἐστὶ, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

Κεφ. ιβ'. 12.

1. Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.

2. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

3. Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ αἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

4. Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι·

5. Διατί τοῦτο τὸ μύρον οὐκ ἐπράδη τριακοσίαν δηναρίων, καὶ ἐδόθη πτωχοῖς ;

6. Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελειν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

7. Εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

8. Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9. Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

10. Ἐβουλεύσαντα δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·

11. Ὅτι πολλοὶ δὲ αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12. Τῇ ἐπαύριον ὄχλος παλὺς, ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες, ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

13. Ἐλάβον τὰ βαιὰ τῶν φοιτῶν, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.

14. Εὐρὼν δὲ ὁ Ἰησοῦς ἀνέριον, ἐκάθισεν ἐπ' αὐτὸ, καὶ δὴ τότε γεγραμμένον·

15. Μὴ φοβοῦ, δούγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται κατὰ μένος ἐπὶ πᾶλλον ὄνου.

16. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἰδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

17. Ἐμαρτύρει οὖν ὁ ὄχλος, ὁ ὢν μετ' αὐταῦ, ὅτι τὸν Λάζαρον ἐφάνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

18. Διὰ τοῦτο καὶ ὑπῆντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

19. Οἱ οὖν Φαρισαῖοι εἶπον πρὸς αὐτούς· Θεωρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

20. Ἦσαν δέ τινες Ἑλλήνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

21. Οὗτοι οὖν προσῆλθον Φιλίππῳ, τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ῥῥᾶπαν αὐτὸν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

22. Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

23. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἑλθὺν Δὲν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24. Ἀμὲν ἀμὲν λέγω ὑμῖν· ἐὰν μὴ ὁ κόκκος τοῦ σίτου, πεσὼν εἰς τὴν γῆν, ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

25. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

26. Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου ἐμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

27. Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

28. Πάτερ, δόξασόν σου τὸ ὄνομα· Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.

29. Ὁ οὖν ὄχλος, ὁ ἑστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι· Ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.

30. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δὲ ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.

31. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

32. Καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν·

33. Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.

34. Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ

τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

35. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστί· περιπατεῖτε, ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδε ποῦ ὑπάγει.

36. Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·

38. Ἴνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνα ἀπεκαλύφθη;

39. Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν· ὅτι πάλιν εἶπεν Ἡσαΐας·

40. Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπῶρκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.

41. Ταῦτ' αἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.

42. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ἁμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.

43. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον, ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.

44. Ἰησοῦς δὲ ἐκραξέ καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με.

45. Καὶ ὁ Θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με.
46. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ.
47. Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον, ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.
48. Ὁ ἀδικῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
49. Ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἶπω, καὶ τί λαλήσω.
50. Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίος ἐστίν· ἃ οὖν λαλῶ ἐγώ, καθὼς εἰρηκέναι μοι ὁ πατήρ, οὕτω λαλῶ.

Κεφ. ιγ'. 13.

1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.
2. Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰουδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ.
3. Εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξηλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει.
4. Ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν.

5. Εἶτα βάλλει ὕδωρ εἰς τὸν νίπτῃρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος.

6. Ἐρχεται οὖν πρὸς Σίμονα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας;

7. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

8. Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

9. Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας, καὶ τὴν κεφαλὴν.

10. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρειᾶν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

11. Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ ἐστε.

12. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε, τί πεποίηκα ὑμῖν;

13. Ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ.

14. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

15. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῇτε.

16. Ἀμὴν ἀμὴν λέγω ὑμῖν· οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

17. Εἰ ταῦτα οἴδατε, μακάριοί ἐστε, ἵαν ποιῆτε αὐτά.

18. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα, οὓς ἐξελέξαμην· ἀλλ', ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρυναν αὐτοῦ.

19. Ἀπ' ἄρτι λέγω ὑμῖν, πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.

20. Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων, ἵαν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

21. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22. Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι, περὶ τίνος λέγει.

23. Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

24. Νεύει οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς ἂν εἴη, περὶ οὗ λέγει.

25. Ἐπιτεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;

26. Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν, ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδάσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη.

27. Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθ' ἐν εἰς ἐκείνῳ ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποιήσω τάχιστα.

28. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

29. Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ

Ἰουδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχουμεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

30. Λαβὼν οὖν τὸ ψαμμίον ἐκείνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.

31. Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν ἰδοξάσθαι ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἰδοξάσθαι ἐν αὐτῷ.

32. Εἰ ὁ Θεὸς ἰδοξάσθαι ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με· καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι.

34. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35. Ἐν τούτῳ γινώσκονται πάντες, ὅτι ἐμοὶ μαθηταὶ εἰστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

36. Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασθαί μοι νῦν ἀκολουθεῖσαι· ὕστερον δὲ ἀκολουθήσεις μοι.

37. Λέγει αὐτῷ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθεῖσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σου θήσω.

38. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι· οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὗ ἀπαρνήσῃ με τρίς.

Κεφ. ιδ'. 14.

1. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.

2. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν·

3. Καὶ ἂν πορευθῶ, καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν· ἵνα, ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾗτε.

4. Καὶ ὅπου ἐγὼ ὑπάγω, οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

5. Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

6. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδός, καὶ ἡ ἀληθεῖα, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

7. Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτέ ἂν· καὶ ἅπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑώρακατε αὐτόν.

8. Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξόν ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

9. Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσούτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκός με, Φίλιππε; ὁ ἑώρακός ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

10. Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

11. Πιστεύέτε μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύέτε μοι.

12. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα, ἃ ἐγὼ ποιῶ, καὶ κείνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

13. Καὶ ὁ, τί ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

14. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

15. Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

16. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα·

17. Τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται

18. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.

19. Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

20. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν.

21. Ὁ ἔχων τὰς ἐντολὰς μου, καὶ τηρῶν αὐτάς, ἐκείνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμμενόν.

22. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;

23. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν.

24. Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ, καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρὸς.

25. Ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων·

26. Ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει

ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν.

27. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καδῶς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.

28. Ἦκούσατε, ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς· Εἰ ἠγαπήτε με, ἐχάριστε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μερίζων μου ἐστί.

29. Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεῦσητε.

30. Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.

31. Ἀλλ' ἵνα γνῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καδῶς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ· ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

Κεφ. ιε'. 15.

1. Εγὼ εἰμὶ ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

2. Πᾶν κλῆμα ἐν ἐμοὶ, μὴ φέρον καρπὸν, αἵρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καδαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.

3. Ἦδὴ ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν.

4. Μείνατε ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν· καδῶς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, εἰ μὴ μείνῃ ἐν τῇ ἀμπελῇ· οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μένητε.

5. Ἐγὼ εἰμι ἡ ἄμπελος ὑμεῖς τὰ κλήματα· ὁ πίνων ἐν ἔμοι, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

6. Ἐὰν μὴ τις μείνῃ ἐν ἔμοι, ἐκλήθη ἔξω, ὡς τὸ κλῆμα, καὶ ἐξηρανθή· καὶ συνάγουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καίεται.

7. Ἐὰν μείνητε ἐν ἔμοι, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.

8. Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε· καὶ γενήσεσθε ἔμοι μαθηταί.

9. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

10. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μείνετε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

11. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

12. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.

13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

14. Ὅσοι φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

15. Οὐκέτι ὑμᾶς λέγω δούλους ὅτι ὁ δοῦλος οὐκ οἶδε, τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα, ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν.

16. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἔδωκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ, τι ἂν αἰτήσητε τὸν πατέρα ἐν τῇ ὀνόματί μου, δῶ ὑμῖν.

17. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

18. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε, ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

19. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὶ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

20. Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἐστὶ δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

21. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

22. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.

23. Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ.

24. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἠρωτάκασιν, καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

25. Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῇ νόμῳ αὐτῶν· Ὅτι ἐμίσησάν με δωρεάν.

26. Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

27. Καὶ ὑμεῖς δὲ μαρτυρεῖτε ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

Κεφ. ιστ'. 16.

1. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῇτε.
2. Ἀποσυναγάργους ποιήσουσιν ἡμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ.
3. Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐμέ.
4. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.
5. Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἔρωτᾷ με· Ποῦ ὑπάγεις;
6. Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν·
7. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρεи ὑμῖν, ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ παρακλήτος οὐκ ἐλεύσεται πρὸς ἡμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
8. Καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως·
9. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ.
10. Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με.
11. Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κίπρται.
12. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι.

13. Ὄταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

14. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

15. Πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶ· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.

16. Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

17. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶ τοῦτο, ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· καί· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

18. Ἐλεγον οὖν· Τοῦτο τί ἐστίν, ὃ λέγει, τὸ μικρόν; οὐκ οἶδαμεν, τί λαλεῖ.

19. Ἔγνω ὁ Ἰησοῦς, ὅτι ἠθέλον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με;

20. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21. Ἡ γυνή, ὅταν τίκῃ, λύπην ἔχει, ὅτι ἤλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγενήθη ἄνθρωπος εἰς τὸν κόσμον.

22. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.

23. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὶ οὐκ ἐρωτήσετε οὐδέν.
'Αμὴν ἄμην λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα
ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

24. Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου
αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

25. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα,
ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ
περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.

26. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε
καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

27. Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πε-
φιλήκατε, καὶ πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ Θεοῦ
ἐξῆλθον.

28. Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν
κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν
πατέρα.

29. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν
παρρησίᾳ, λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

30. Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις,
ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν, ὅτι ἀπὸ Θεοῦ
ἐξῆλθεις.

31. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε;

32. Ἴδού, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορ-
πισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ
οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστί.

33. Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε.
Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκη-
κα τὸν κόσμον.

Κεφ. ιζ'. 17.

1. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·

2. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

3. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκασί σε, τὸν μόνον ἀληθινόν Θεόν, καὶ, ὃν ἀπίστευιλας, Ἰησοῦν Χριστόν.

4. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω.

5. Καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ, ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.

6. Ἐφάνερυσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ᾗσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι.

7. Νῦν ἔγνωκαν, ὅτι πάντα, ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν·

8. Ὅτι τὰ ρήματα, ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξηλθον, καὶ ἐπίστευσαν, ὅτι σύ με ἀπίστευιλας.

9. Ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι.

10. Καὶ τὰ ἐμὰ πάντα, σὰ ἐστι, καὶ τὰ σὰ, ἐμὰ· καὶ δεδόξασμα ἐν αὐτοῖς.

11. Καὶ οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι· Πάτερ ἄγιε, τῇ

ρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν, καθὼς ἡμεῖς.

12. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

13. Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

14. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

15. Οὐκ ἔρατῶ, ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

16. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ.

17. Ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστί.

18. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

19. Καὶ πατὴρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ᾧσιν ἡγιασμένοι ἐν ἀληθείᾳ.

20. Οὐ περὶ τούτων δὲ ἔρατῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ.

21. Ἵνα πάντες ἐν ᾧσι, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν· ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σύ με ἀπέστειλας.

22. Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ᾧσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν.

23. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ᾧσι τετελειω-

μένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος, ὅτι σύ με ἀπίστει-
λας, καὶ ἠγάπησας αὐτούς, καδῶς ἐμὲ ἠγάπησας.

24. Πάτερ, οὓς δέδωκάς μοι, θέλω, ἵνα ὅπου εἰμὶ ἐγὼ, καὶ οἱ κεῖνοι ὥσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

25. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπίστειλας.

26. Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν αὐτοῖς.

Κεφ. ιθ'. 18.

1. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν, ὅπου ἦν κῆπος, εἰς ᾧν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

2. Ἦδὲ δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

3. Ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φαυλῶν καὶ λαμπάδων καὶ ὄπλων.

4. Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

5. Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, μετ' αὐτῶν.

6. Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

7. Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε ; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

8. Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμὶ· εἰ οὖν ἐμεῖ ζητεῖτε, ἄφετε τοὺτους ὑπάγειν.

9. Ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὐς δέδωκάς μοι, οὐκ ἀπώλεια ἐξ αὐτῶν οὐδένα.

10. Σίμων οὖν Πέτρος, ἔχων μάχαιραν, εἴλκυσεν αὐτήν, καὶ ἔκασε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκονψεν αὐτοῦ τὸ ἄτιον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

11. Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πίνω αὐτό ;

12. Ἦ οὖν σπιῖρα, καὶ ὁ χιλίαςρχος, καὶ οἱ ὑπῆρξται τῷ Ἰουδαίῳ, συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν.

13. Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

14. Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

15. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητῆς· Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως.

16. Ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω· Ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσῆγαγε τὸν Πέτρον.

17. Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου ; Λέγει ἐκεῖνος· Οὐκ εἰμὶ.

18. Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται, ἀνδρα-
κὶαν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἑρμαινόμενοι· ἦν δὲ
μετ' αὐτῶν ὁ Πέτρος ἱστῶς καὶ θερμαινόμενος.

19. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μα-
θητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

20. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρρησίᾳ ἐλά-
λησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ, καὶ
ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέχονται, καὶ ἐν
κρυπτῷ ἐλάλησα οὐδέν·

21. Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκόοντας, τί
ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν, ἃ εἶπον ἐγώ.

22. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρ-
στηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρί-
νη τῷ ἀρχιερεῖ·

23. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα,
μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

24. Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊά-
φαν τὸν ἀρχιερέα.

25. Ἦν δὲ Σίμων Πέτρος ἱστῶς καὶ θερμαινόμενος·
εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
Ἠγήσατο ἐκείνος, καὶ εἶπεν· Οὐκ εἰμὶ.

26. Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς
αὐν, οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν
τῷ κήρῳ μετ' αὐτοῦ;

27. Πάλιν αὖν ἠγήσατο ὁ Πέτρος· καὶ ἐκείνῳ ἀπέκοψε
τὸ ὠτίον.

28. Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ
πραιτώριον· ἦν δὲ πρωΐα. Καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς
τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φέρωσι τὸ
πάσχα.

29. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρώπου τούτου;

30. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

31. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν· Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι.

32. Ἡμῖν οὐκ ἔστιν ἀποκτεῖναι οὐδένα. Ἴνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων, ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

33. Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

34. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ, σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

35. Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

36. Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

37. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἶ σὺ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

38. Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; Καὶ

τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

39. Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἵνα ὑμῖν ἀπολύσω ἐν τῷ πάσχᾳ· βούλεσθε οὖν, ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

40. Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μη τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Ἦν δὲ ὁ Βαραββᾶς ληστής.

Κεφ. ιθ' .19.

1. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἱμαστίωσεν.

2. Καὶ οἱ στρατιῶται, πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέδηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν,

3. Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ράπίσματα.

4. Ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.

5. Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον· Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος.

6. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἱκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

7. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον

ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι
 αὐτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

8. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μάλ-
 λον ἐφοβήθη·

9. Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει
 τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπέκρισιν οὐκ
 ἔδωκεν αὐτῷ.

10. Λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ
 οἶδας, ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω
 ἀπολῦσαί σε;

11. Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν
 κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ
 παραδιδούς με σοὶ μείζονα ἀμαρτίαν ἔχει.

12. Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν· οἱ
 δὲ Ἰουδαῖοι ἔπραζον, λέγοντες· Ἐὰν τοῦτον ἀπολύσης, οὐκ
 εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς αὐτὸν ποιεῖν,
 ἀντιλέγει τῷ Καίσαρι.

13. Ὁ οὖν Πιλάτος, ἀπούσας τοῦτον τὸν λόγον, ἤγαγεν
 ἔξω τὸν Ἰησοῦν, καὶ ἐκάδισεν ἐπὶ τοῦ βήματος, εἰς τόπον
 λεγόμενον Λιδόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ.

14. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἐπετή·
 καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν·

15. Οἱ δὲ ἐκραύγασαν· Ἄρον, ἄρον, σταύρωσον αὐ-
 τόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλεὺς ὑμῶν
 σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν
 βασιλεῖα, εἰ μὴ Καίσαρα.

16. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.
 Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον.

17. Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθει εἰς τὸν
 λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἐβραϊστὶ Γολγοθᾶ·

18. Ὅπου αὐτὸν ἰσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

19. Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. Ἦν δὲ γεγραμμένον ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.

20. Ταῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἰσταμυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ.

21. Ἐλεγεν οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων.

22. Ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφε, γέγραφε.

23. Οἱ οὖν στρατιῶται, ὅτε ἰσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστην στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄρραφος, ἡ τῶν ἀνδρῶν ὕφαντος δι' ὅλου.

24. Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. Ἵνα ἡ γραφὴ πληρωθῇ, ἣ λέγουσα· Διεμερίσαντο τὰ ἱμάσιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱμάτισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

25. Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.

26. Ἰησοῦς οὖν, ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γυναίκα, ἰδοὺ ὁ υἱός σου.

27. Εἶπε λέγει τῷ μαθητῇ· Ἴδου ἡ μήτηρ σου.

Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

28. Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεισται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· Διψῶ.

29. Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

30. Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τέτέλεισται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

31. Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, ἣν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον, ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρδῶσιν.

32. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.

33. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·

34. Ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξέ, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

35. Καὶ ὁ ἰωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· ἀκεῖνος οἶδεν, ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

36. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· Ὅσοι οὖν οὐ συντρίβησεται αὐτοῦ.

37. Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅψονται εἰς ὃν ἐξεπέντησαν.

38. Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος

δὲ διὰ τὸν φόβον τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἤρε τὸ σῶμα τοῦ Ἰησοῦ.

39. Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

40. Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀδονίοις μετὰ τῶν ἀρωμάτων, καδῶς ἔδος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

41. Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέδη.

42. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἰγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

Κεφ. κ'. 20.

1. Τῇ δὲ μιᾷ τῶν σαββάτων, Μαρία ἡ Μαгдаληνὴ ἔρχεται πρῶτ', σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἡρμένον ἐς τοῦ μνημείου.

2. Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν· τοῦ ἔθηκαν αὐτόν.

3. Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

4. Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

5. Καὶ παρακύψας βλέπει κείμενα τὰ ὀδόνια· οὐ μέντοι εἰσῆλθεν.

6. Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθαι εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀδόνια κείμενα,

7. Καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀδονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

8. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν.

9. Οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

10. Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

11. Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω· Ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον.

12. Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

13. Καὶ λέγουσιν αὐτῇ ἐκείνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· Ὅτι ἤραν τὸν Κύριόν μου, καὶ οὐκ οἶδα, ποῦ ἔθηκαν αὐτόν.

14. Ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει, ὅτι Ἰησοῦς ἐστι.

15. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρὸς ἐστι, λέγει αὐτῇ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι, ποῦ αὐτὸν ἔθηκαν, καὶ γὰρ αὐτὸν ἀρῶ.

16. Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ραββουνι, ὃ λέγεται, διδάσκαλε.

17. Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἅπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν

18. Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19. Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

20. Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταί, ἰδόντες τὸν Κύριον.

21. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

22. Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον.

23. Ἄν τιναν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς ἂν τινων κρατῆτε, πεκράττηνται.

24. Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν ὁ Ἰησοῦς.

25. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐώρακαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

26. Καὶ μετ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

27. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ἃδε, καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

28. Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου, καὶ ὁ Θεός μου.

29. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἰώρακάς με, πιστεύουκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

31. Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

Κεφ. κα'. 21.

1. Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. Ἐφάνερωσε δὲ οὕτως.

2. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς, ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ, ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

3. Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐσχόμεθα καὶ ἡμεῖς σὺν σοι. Ἐξῆλθα καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

4. Πρωτὰς δὲ ἤδη γεκομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστι.

5. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ.

6. Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ

πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

7. Λέγει οὖν ὁ μαθητὴς ἐκείνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

8. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων.

9. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνδρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

10. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν.

11. Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλην ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.

12. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

13. Ἐρχεται ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

14. Τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

15. Ὅτε οὖν ἤρισθησαν, λέγει τῷ Σίμονι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ· Ναὶ, Κύριε, σὺ οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου.

16. Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ· Ναὶ, Κύριε, σὺ οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμηναι τὰ πρόβατά μου.

17. Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με ; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με ; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου.

18. Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἥς νεώτερος, ἐζώνυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελεις· ὅταν δὲ γηράσῃς, ἱκτινίς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει, ὅπου οὐ θέλεις.

19. Τοῦτο δὲ εἶπε, σημαίνων, ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ἀκολουθεῖ μοι.

20. Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, (ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστίν ὁ παραδιδούς σε ;)

21. Τοῦτον ἰδὼν ὁ Πέτρος, λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί ;

22. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σε ; σὺ ἀκολουθεῖ μοι.

23. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκείνος οὐκ ἀποδνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποδνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σε ;

24. Οὗτός ἐστιν ὁ μαθητὴς, ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς ἐστίν ἡ μαρτυρία αὐτοῦ.

25. Ἔστι δὲ καὶ ἄλλα πολλὰ, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφ. α.

1. Ὁ λόγος ἦν ἐν ἀρχῇ, καὶ ὁ λόγος
 Ho logos ēn en archē kai ho logos
 The word was in to beginning, and the word
 ἦν πρὸς τὸν Θεόν, καὶ ὁ λόγος ἦν Θεός.
 ēn pros ton Theon kai ho logos ēn Theos.
 was to the God, and the word was God.

2. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
 Houtos ēn en archē pros ton Theon.
 This was in to beginning to the God.

3. Πάντα ἐγένετο δι' αὐτοῦ· καὶ χωρὶς
 Panta egeneto di' autou kai chōris
 All things was through of him : and without
 αὐτοῦ οὐδὲ ἐν ἐγένετο, ὃ γέγονεν.
 autou onde hen egeneto ho gegonen.
 of him not one thing was, which has been.

4. Ζωὴ ἦν ἐν αὐτῷ, καὶ ἡ ζωὴ ἦν τὸ
 Zōē ēn en autō kai hē zōē ēn to
 Life was in to him, and the life was the
 φῶς τῶν ἀνθρώπων.
 phōs tōn anthrōpōn.
 light of the of men.

5. Καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ, καὶ
 kai to phōs phainai en tē skotia kai
 and the light shews in to the to darkness, and
 ἡ σκοτία κατέλαβεν οὐ αὐτό.
 hē skotia katelaben ou auto.
 the darkness comprehended not it.

6. Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθαι εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀδόνια κείμενα,

7. Καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀδονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

8. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν.

9. Οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

10. Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

11. Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω· Ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον.

12. Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

13. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· Ὅτι ἤραν τὸν Κύριόν μου, καὶ οὐκ οἶδα, ποῦ ἔθηκαν αὐτόν.

14. Ταῦτα εἰπούσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει, ὅτι Ἰησοῦς ἐστι.

15. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρὸς ἐστι, λέγει αὐτῇ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι, ποῦ αὐτὸν ἔθηκες, καὶ γὰρ αὐτὸν ἀρῶ.

16. Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουνι, ὃ λέγεται, διδάσκαλε.

17. Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἄπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν

18. Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἰώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19. Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.

20. Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταί, ἰδόντες τὸν Κύριον.

21. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Πάλιν· Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

22. Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον.

23. Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς ἂν τινων κρατῆτε, πεκράττηται.

24. Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν ὁ Ἰησοῦς.

25. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶβάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

26. Καὶ μετ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνῃ ὑμῖν.

27. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ἔδε, καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

28. Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου, καὶ ὁ Θεός μου.

29. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἰάρακάς με, πιστεύου· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

31. Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

Κεφ. κα'. 21.

1. Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. Ἐφάνερωσε δὲ οὕτως.

2. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς, ὁ λεγόμενος Δίδυμος, καὶ Ναθαναήλ, ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

3. Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐσχόμεθα καὶ ἡμεῖς σὺν σοι. Ἐξῆλθα καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐδῶς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

4. Πρωίας δὲ ἤδη γενομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστι.

5. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ.

6. Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ

πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐκλῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

7. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπειδύτην διεζώσατο, ἣν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

8. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων.

9. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνδρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

10. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν.

11. Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πενηκοντατριῶν καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.

12. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

13. Ἐρχεται ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

14. Τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

15. Ὅτε οὖν ἤρισθησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ· Ναί, Κύριε, σὺ οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου.

16. Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ· Ναί, Κύριε, σὺ οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου.

17. Λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωανᾶ, φιλεῖς με ; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με ; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου.

18. Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιπατεῖς ὅπου ἤθελεις· ὅταν δὲ γηράσῃς, ἐκτενῆς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει, ὅπου οὐ θέλεις.

19. Τοῦτο δὲ εἶπε, σημαίνων, ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ἀκολουθε μοι.

20. Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, (ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστιν ὁ παραδιδούς σε ;)

21. Τοῦτον ἰδὼν ὁ Πέτρος, λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί ;

22. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σε ; σὺ ἀκολουθεῖ μοι.

23. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποδνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποδνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σε ;

24. Οὗτός ἐστιν ὁ μαθητὴς, ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.

25. Ἔστι δὲ καὶ ἄλλα πολλὰ, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

ΕΤΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

47. Καὶ Ναθαναὴλ εἶπεν αὐτῷ· Δύναται τι
 And Nathaniel said to him: Can any
 ἀγαθὸν εἶναι ἐκ Ναζαρέθ; Φίλιππος λέγει
 good thing to be from Nazareth? Philip says
 αὐτῷ· Ἐρχου καὶ ἴδε.
 to him; Come thou and saw thou.

48. Ὁ Ἰησοῦς εἶδεν τὸν Ναθαναὴλ ἐρχόμενον
 The Jesus saw the Nathaniel coming
 πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς
 to himself, and he says about of him; saw thou, truly
 Ἰσραηλῆτης, ἐν ᾧ δόλος ἔστι οὐκ.
 Israelite, in to whom deceit is not.

49. Ναθαναὴλ λέγει αὐτῷ· πόθεν γινώσκεις με;
 Nathaniel says to him: whence knowest me?
 Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ· Πρὸ τοῦ
 Jesus answered and said to him: Before of the
 Φίλιππον φωνῆσαι σε, ὄντα ὑπὸ τὴν συκῆν, εἶδόν
 Philip to called thee, being under the fig-tree, I saw
 σε.
 thee.

50. Ναθαναὴλ ἀπεκρίθη καὶ λέγει αὐτῷ· Ῥαββί,
 Nathaniel answered and says to him: Rabbi,
 σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ
 thou art the Son of the God, thou art the king of the
 Ἰσραήλ.
 of Israel.

51. Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ· Ὅτι
 Jesus answered and said to him: Because
 εἶπόν σοι· Εἶδόν σε ὑποκάτω τῆς συκῆς,
 I said to thee: I saw thee underneath of the fig-tree,
 πιστεύεις; ὅψαι μείζων τούτων.
 believest? thou shalt see greater things of these.

52. Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω
 And he says to him: Verily verily I say
 ὅμῳ· Ἀπ' ἄρτι ὅψεσθε τὸν οὐρανὸν
 to you: From now ye shall see the heaven
 ἀνεωρότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ
 having opened itself, and the angels of the God

ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ
going up and going down upon the son of the
ἀνδρώπου.
man.

Κεφ. β. 2.

1. Καὶ τῇ τριτῇ τῇ ἡμέρᾳ γάμος ἐγένετο
And to the third to the day marriage was
ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἡ μήτηρ τοῦ
in to Cana of the Galilee: and the mother of the
Ἰησοῦ ἦν ἐκεῖ.
Jesus was there.

2. Δὲ καὶ ὁ Ἰησοῦς ἐκλήθη καὶ οἱ μαθηταὶ
But and the Jesus was called and the disciples
αὐτοῦ εἰς τὸν γάμον.
of him to the marriage.

3. Καὶ οἶνου ὑστερήσαντος, ἡ μήτηρ τοῦ Ἰησοῦ
And of wine failed-ing, the mother of the Jesus
λέγει πρὸς αὐτόν· ἔχουσι οὐκ οἶνον.
says to him: they have not wine.

4. Ὁ Ἰησοῦς λέγει αὐτῇ· Τί ἐμεῖ καὶ
The Jesus says to her: What to me and
σοί, γύναι; ἡ ὥρα μου οὐκ ἔστι.
to thee, O woman? the hour of me not yet comes.

5. Ἡ μήτηρ αὐτοῦ λέγει τοῖς διακόνουσιν· ὅ, τι
The mother of him says to the servants: whatever
ᾧ λέγῃ ὑμῖν, ποιήσατε.
he may say to you, did ye.

6. Δὲ ἦσαν κεείμεναι ἐκεῖ ἕξ λίθιναι ὑδρεῖαι,
But there were laying there six stony water-pots,
κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι
according to the purification of the Jews, containing
ἀπὸ δύο ἢ τρεῖς μετρητάς.
about two or three measures.

7. Ὁ Ἰησοῦς λέγει αὐτοῖς· Γεμίσατε τὰς
The Jesus says to them: Filled ye the
ὑδρεῖας ὕδατος. Καὶ ἐγένισαν αὐτὰς ἕως ἄνω.
water-pots of water. And they filled them until upwards.

8. Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε
And hesays to them. Drew ye now, and bear ye
τῷ ἀρχιτρίκλινῳ.
to the ruler of the table.

9 Καὶ ἤνεγκαν. Δὲ ὡς ὁ ἀρχιτρίκλινος
And they brought. But when the ruler of the table
εἰγεύσατο τὸ ὕδωρ γεγενημένον οἶνον, (καὶ
tasted for himself the water having been made wine, (and
ᾗδει οὐκ πόθεν ἐστίν· δὲ οἱ διάκονοι οἱ
had known not whence it is: but the servants they
ἠντληκότες τὸ ὕδωρ ᾗδισαν) ὁ ἀρχιτρίκλινος
having drawn the water had known:) the ruler of the table
φωνεῖ τὸν νυμφίον.
calls the bridegroom.

10. Καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον
And says to him: Every man first
τίθῃσι τὸν καλὸν οἶνον, καὶ ὅταν μεθύσῃσι
places the beautiful wine, and when they might be drunk
τότε τὸν ἐλάσσων σὺ τετήρηκας τὸν καλὸν οἶνον
then the less: thou hast preserved the beautiful wine
ἕως ἄρτι.
until now.

11. Ὁ Ἰησοῦς ἐποίησε τὴν ταύτην ἀρχὴν
The Jesus did the this beginning
σημείων ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνησεν
of signs in Cana of the Galilee, and manifested
τὴν δόξαν αὐτοῦ· καὶ οἱ μαθηταὶ αὐτοῦ ἐπίστευσαν
the glory of himself: and the disciples of him believed
εἰς αὐτόν.
to him.

12. Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ,
After this he went down to Capernaum,
αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ,
he and the mother of him, and the brothers of him,
καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἔμειναν ἐκεῖ οὐ
and the disciples of him: and they remained there not
πολλὰς ἡμέρας.
many days.

13. Καὶ τὸ πάσχα τῶν Ἰουδαίων ἦν ἑγγύς, καὶ
And the passover of the Jews was nigh, and
ὁ Ἰησοῦς ἀνέβη εἰς Ἱερουσόλυμα.
the Jesus went up to the Jerusalem.

14. Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας,
And found in to the temple the selling oxen,
καὶ πρόβατα, καὶ περιστρεράς, καὶ τοὺς περματιστάς
and sheep, and doves, and the money-changers
καθήμενους.
sitting down.

15. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων,
And made-ing little whip from of cords,
ἐξέβαλεν πάντα ἐκ τοῦ ἱεροῦ, τέ τα πρόβατα,
he cast out all from of the temple, and the sheep,
καὶ τοὺς βόας· καὶ ἐξέχευε τὸ κέρμα τῶν
and the oxen: and poured out the money- of the
κολλυβιστῶν, καὶ ἀνέστρεψε τὰς τραπέζας·
changers, and turned up the tables:

16. Καὶ εἶπεν τοῖς πωλοῦσιν τὰς περιστρεράς·
And said to the selling the doves:
Ἄρατε ταῦτα ἐντευθεῖν· ποιεῖτε μὴ τὸν
Took ye away these things thence: make ye not the
οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.
house of the father of me house of trade.

17. Δὲ οἱ μαθηταὶ αὐτοῦ ἐμνήσθησαν, ὅτι ἐστὶν
But the disciples of him recollected, that it is
γεγραμμένον. Ὁ ζῆλος τοῦ οἴκου σου·
having been written: The zeal of the house of thee
καταφάγεται με.
eats up me.

18. Οὖν οἱ Ἰουδαῖοι ἀπεκρίθησαν καὶ εἶπον
Therefore the Jews answered and said
αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ποιεῖς
to him: What sign shewest thou to us, that thou doest
ταῦτα;
these things?

19. Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτοῖς.

The Jesus answered and said to them :
 Λύσατε τὸν τοῦτον ναὸν, καὶ ἐγερῶ αὐτὸν ἐν
 Loosed ye the this temple, and I will raise it in
 τρισὶν ἡμέραις.
 to three days.

20. Οἱ Ἰουδαῖοι οὖν εἶπον· Τεσσαράκοντα

The Jews therefore said : Forty
 καὶ ἕξ ἔτεσιν ὁ οὗτος ναὸς ᾠκοδομήθη, καὶ σὺ
 and six to years the this temple was built, and thou
 ἐγερεῖς αὐτὸν ἐν τρισὶν ἡμέραις ;
 will raise it in to three days?

21. Δὲ ἐκείνος ἔλεγε περὶ τοῦ ναοῦ τοῦ

But he did say about of the temple of the
 σώματος αὐτοῦ.
 body of himself.

22. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν,

When therefore he was raised from of dead bodies,
 οἱ μαθηταὶ αὐτοῦ ἐμνήσθησαν, ὅτι ἔλεγε τοῦτο,
 the disciples of him remembered, that he did say this,
 καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ, ᾧ
 and they believed to the writing, and to the word, to which
 ὁ Ἰησοῦς εἶπεν.
 the Jesus said.

23. Δὲ ὡς ἦν ἐν ταῖς Ἱεροσολύμοις ἐν τῷ

But when he was in to the Jerusalem in to the
 πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ
 passover in to the feast, many believed to the
 ὄνομα αὐτοῦ, θεωροῦντες τὰ σημεῖα αὐτοῦ ἃ
 name of him, perceiving the signs of him which
 ἐποίει.
 he did do.

24. Δὲ ὁ Ἰησοῦς αὐτὸς ἐπίστευεν ἑαυτὸν

But the Jesus himself did believe himself
 οὐκ αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·
 not to them, through the him to known all men :

25. Καὶ ὅτι εἶχεν οὐ χρείαν, ἵνα τις
 And because he did have not need, that any one
 μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· γὰρ αὐτὸς
 should testify about of the man: for he
 εἰγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.
 did know what was in to the man.

Κεφ. γ'. 3.

1. Δὲ ἦν ἀνθρώπος ἐκ τῶν Φαρισαίων,
 But there was man out of the Pharisees,
 Νικόδημος ὄνομα αὐτοῦ, ἀρχὴν τῶν Ἰουδαίων·
 Nicodemus name to him, ruler of the Jews:

2. Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν
 This came to him of night, and said
 αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἐλήλυθας
 to him: Rabbi, we have known that thou hast come
 διδάσκαλος ἀπὸ Θεοῦ. γὰρ οὐδεὶς δύναται ποιεῖν
 teacher from of God; for no one can to do
 ταῦτα τὰ σημεῖα, ἃ σὺ ποιεῖς, ἐὰν ὁ Θεὸς
 these the signs, which thou doest, if the God
 ᾧ μὴ μετ' αὐτοῦ.
 may be not with of him.

3. Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ·
 Then Jesus answered and said to him;
 Ἀμὴν ἀμὴν λέγω σοι, ἐὰν τις γεννηθῇ μὴ
 verily verily I say to thee, if any one might be born not
 ἄνωθεν, δύναται οὐ ἰδεῖν τὴν βασιλείαν τοῦ
 from above, he can not to saw the kingdom of the
 Θεοῦ.
 God.

4. Ὁ Νικόδημος λέγει πρὸς αὐτόν· Πῶς
 The Nicodemus says to him: How
 δύναται ἄνθρωπος γεννηθῆναι ὦν γέρον, μὴ
 can man to been born being old? whether
 δύναται εἰσελθεῖν δεύτερον εἰς τὴν κοιλίαν
 can he to came in secondly into the womb
 τῆς μητρὸς αὐτοῦ, καὶ γεννηθῆναι;
 of the mother of him, and to been born?

5. Ὁ Ἰησοῦς ἀπεκρίθη· ἀμὴν ἀμὴν λέγω
 The Jesus answered; verily verily I say

σοι· ἂν τις γεννηθῇ μὴ ἐξ ὕδατος
to thee: if any one might be born not out of water
καὶ Πνεύματος, δύναται οὐ εἰσελθεῖν εἰς τὴν
and of Spirit, he can not to come in into the
βασιλείαν τοῦ Θεοῦ.
kingdom of the God:

6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς ἐστὶ
The having been born out of the flesh is
σὰρξ· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος,
flesh; and the having been born out of the Spirit,
ἐστὶ πνεῦμα.
is spirit.

7. Θαυμάσης μὴ, ὅτι εἶπόν σοι·
Thou shouldest wonder not, that I said to thee:
Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
It behoves you to been born from above.

8. Τὸ πνεῦμα, πνεῖ ὅπου θέλει· καὶ
The wind, blows where it wills; and
ἀκούεις τὴν φωνὴν αὐτοῦ, ἀλλ' οἶδας
thou hearest the voice of it, but thou hast known
οὐκ, πόθεν ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως
not, whence it comes, and where it leads away; so
ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.
is every one the having been born out of the Spirit.

9. Νικόδημος ἀπεκρίθη καὶ εἶπεν αὐτῷ· Πῶς
Nicodemus answered and said to him; How
δύναται ταῦτα γένησθαι;
can these things to been?

10. Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ· Εἴ σὺ ὁ
Jesus answered and said to him; Art thou the
διδάσκαλος τοῦ Ἰσραὴλ, καὶ γινώσκεις οὐ ταῦτα;
teacher of the Israel, and knowest not these things?

11. Ἀμὲν ἀμὲν λέγω σοι, ὅτι, λαλοῦμεν, ὃ
Verily verily I say to thee, that, we speak, that which
οἶδαμεν, καὶ μαρτυροῦμεν ὃ ἑωράκαμεν·
we have known, and we testify that which we have seen;
καὶ λαμβάνετε οὐ τὴν μαρτυρίαν ἡμῶν.
and ye receive not the testimony of us;

12. Εἰ εἶπον ὑμῖν τὰ ἐπίγεια, καὶ
If I said to you the earthly things, and

πιστεύετε οὐ· πῶς, πιστεύσετε ἂν εἴπω
ye believe not: how, shall ye believe if I should say
ὑμῖν τὰ ἐπουράνια.
to you the heavenly things.

13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ
And no one has gone up into the heaven, if
μὴ ὁ καταβὰς ἐκ τοῦ οὐρανοῦ ὁ υἱὸς τοῦ
not the went-ing down out of the heaven the son of the
ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.
man, the being in to the heaven

14. Καὶ καθὼς Μωσῆς ὑψωσε τὸν ὄφιν ἐν
And according as Moses lifted high the serpent in
τῇ ἐρήμῳ, οὕτως δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
to the desert, so it behoves the son of the man
ὑψωθῆναι·
to been lifted high :

15. Ἴνα πᾶς ὁ πιστεύων εἰς αὐτὸν,
That every one the believing into him,
ἀπόληται μὴ, ἀλλ' ἔχῃ αἰώνιον ζῆν.
should perish not, but may have eternal life.

16. Γὰρ ὁ Θεὸς οὕτω ἠγάπησεν τὸν κόσμον,
For the God so loved the world,
ὥστε ἔδωκεν τὸν μονογενῆ τὸν υἱὸν αὐτοῦ,
so that he gave the only-begotten the son of himself.
ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, ἀπόληται μὴ,
that every one the believing into him, should perish not,
ἀλλ' ἔχῃ αἰώνιον ζῆν.
but may have eternal life.

17. Γὰρ ὁ Θεὸς ἀπέστειλεν οὐ τὸν υἱὸν αὐτοῦ
For the God sent away not the son of himself
εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ'
into the world, that he might judge the world, but
ἵνα ὁ κόσμος σωθῇ δι' αὐτοῦ.
that the world might be saved through of him.

18. Ὁ πιστεύων εἰς αὐτὸν, κρίνεται οὐ· δὲ
The believing into him, is judged not: but

ὁ πιστεύων μὴ, ἤδη κρίνεται, ὅτι
 the believing not, already has been judged, because
 πεπίστευκεν μὴ εἰς τὸ ὄνομα τοῦ μονογενοῦς
 he has believed not into the name of the only-begotten
 υἱοῦ τοῦ Θεοῦ.
 of son of the God.

19. Δὲ αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς
 But this is the judgment, that the light
 ἐλήλυθεν εἰς τὸν κόσμον, καὶ οἱ ἄνθρωποι ἠγάπησαν
 has come into the world, and the men loved
 τὸ σκότος, μᾶλλον ἢ τὸ φῶς· γὰρ τὰ ἔργα
 the darkness, rather than the light: for the works
 αὐτῶν ἦν πονηρά.
 of them was evil.

20. Γὰρ πᾶς ὁ πράσων φαῦλα μισῷ
 For every one the doing wicked things hates
 τὸ φῶς, καὶ ἔρχεται οὐκ πρὸς τὸ φῶς, ἵνα τὰ ἔργα
 the light, and comes not to the light, that the works
 αὐτοῦ ἐλεγχθῇ μὴ.
 of him might be charged not.

21. Δὲ ὁ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ
 But the doing the truth, comes to the
 φῶς, ἵνα τὰ ἔργα αὐτοῦ φανερωθῇ, ὅτι
 light, that the works of him might be manifested, because
 ἐστὶν ἐργασμένα ἐν Θεῷ.
 it is having been wrought in to God.

22. Μετὰ ταῦτα ὁ Ἰησοῦς ἦλθεν καὶ οἱ
 After these things the Jesus came and the
 μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ
 disciples of him into the Judean land: and there
 διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν.
 he did remain with of them, and he did baptize.

23. Δὲ καὶ Ἰωάννης ἦν βαπτίζων ἐν Αἰνῶν,
 But and John was baptizing in to Ænon,
 ἕγγυς τοῦ Σαλεῖμ, ὅτι ἦν πολλὰ ὕδατα
 nigh of the Salem, because there was many waters
 ἐκεῖ. Καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο
 there. And they did be present, and they did be baptized

24. Γὰρ ὁ Ἰωάννης ἦν οὐπω βεβλημένος
For the John was not yet having been cast
εἰς τὴν φυλακὴν.
into the gaol.

25. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν
There was therefore enquiry from of the disciples
Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ.
of John with of Jews about of purification.

26. Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον
And they came to the John, and said
αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
to him : Rabbi, who was with of thee beyond of the
Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος
Jordan, - to whom thou hast testified, saw thou, this
βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.
baptizes, and all come to him.

27. Ἰωάννης ἀπεκρίθη καὶ εἶπεν· ἄνθρωπος δύναται
John answered and said : man can
οὐ λαμβάνειν οὐδέν, εἰ ἢ μὴ δεδομένον
not to receive nothing, if it may be not having been given
αὐτῷ ἐκ τοῦ οὐρανοῦ.
to him out of the heaven.

28. Ὑμεῖς αὐτοὶ μαρτυρεῖτε μοι, ὅτι εἶπον· Ἐγὼ
Ye selves testify to me, that I said : I
εἰμὶ οὐκ ὁ Χριστὸς, ἀλλ' ὅτι εἰμὶ ἀποσταλμένος
am not the Christ, but that I am having been sent
ἐμπροσθεν ἐκείνου.
away before of him.

29. Ὁ ἔχων τὴν νύμφην, ἐστὶν νυμφίος· δὲ ὁ
He having the bride, is bride-groom ; but the
φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ,
friend of the bride-groom, the stood-ing and hearing of him,
χαίρει χαρᾷ διὰ τὴν φωνὴν τοῦ νυμφίου·
rejoices to joy through the voice of the bride-groom :
οὖν αὕτη ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.
therefore this the joy the mine has been fulfilled.

30. Δεῖ ἐκεῖνον αὐξάνειν, δὲ ἐμὲ ἐλαττοῦσθαι.

It behoves him to increase, but me to be made less.

31. Ὁ ἐρχόμενος ἄνωθεν, ἐστὶν ἐπάνω πάντων· ὁ

The coming from above, is above, of all; the

ὢν ἐκ τῆς γῆς, ἐστὶ ἐκ τῆς γῆς, καὶ λαλεῖ ἐκ

being out of the land, is out of the land, and speaks out

τῆς γῆς· ὁ ἐρχόμενος ἐκ τοῦ οὐρανοῦ, ἐστὶ ἐπάνω

of the land; the coming out of the heaven, is above

πάντων.

of all.

32. Καὶ ὁ ἑώρακε καὶ ἤκουσε, τοῦτο

And that which he has seen and heard, this

μαρτυρεῖ· καὶ οὐδεὶς λαμβάνει τὴν μαρτυρίαν αὐτοῦ.

he testifies: and no one receives the testimony of him.

33. Ὁ λαβὼν τὴν μαρτυρίαν αὐτοῦ, ἐσφράγισεν,

The received-ing the testimony of him, sealed,

ὅτι ὁ Θεὸς ἐστὶν ἀληθής.

that the God is true.

34. Γὰρ ὃν ὁ Θεὸς ἀπέστειλεν, λαλεῖ τὰ

For whom the God sent away, he speaks the

ρήματα τοῦ Θεοῦ· γὰρ ὁ Θεὸς δίδωσιν οὐ τὸ

sayings of the God: for the God gives not the

Πνεῦμα ἐκ μέτρου.

Spirit out of measure.

35. Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ δίδωκεν πάντα

The father loves the son, and has given all things

ἐν τῇ χειρὶ αὐτοῦ.

in to the hand of him.

36. Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει αἰώνιον ζωὴν· δὲ

The believing into the son, has eternal life: but

ὁ ἀπειθῶν τῷ υἱῷ, ὄψεται οὐκ ζωὴν, ἀλλ' ἡ

the disbelieving to the son, shall see not life, but the

ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

anger of God remains upon him.

Κεφ. δ'. 4.

1. Ὡς οὖν ὁ Κύριος ἔγνω ὅτι οἱ Φαρισαῖοι

When therefore the Lord knew that they Pharisees

ἤκουσαν ὅτι Ἰησοῦς ποιεῖ καὶ βαπτίζει πλείονας
heard that Jesus makes and baptizes more
μαθητὰς, ἢ Ἰωάννης·
disciples, than John :

2. (Καίτοιγε Ἰησοῦς αὐτὸς ἐβαπτίζεν οὐκ, ἀλλ' οἱ
Yet truly Jesus himself did baptize not, but the
μαθηταὶ αὐτοῦ·
disciples of him :

3. Ἀφῆκε τὴν Ἰουδαίαν γῆν, καὶ ἀπῆλθε πάλιν
He left the Judean land, and came away again
εἰς τὴν Γαλιλαίαν.
into the Galilee.

4. Δὲ ἶδαι αὐτὸν διέρχασθαι διὰ
But it did behove him to come through through
τῆς Σαμαρείας.
of the Samaria.

5. Οὖν ἔρχεται εἰς πόλιν τῆς Σαμαρείας,
Therefore he comes into city of the Samaria,
λεγομένην Συχαρ, πλησίον τοῦ χωρίου ὃ Ἰακώβ
said Sychar, near of the little land which Jacob
ἔδωκεν τῷ υἱῷ αὐτοῦ.
gave to the son of himself.

6. Δὲ πηγὴ τοῦ Ἰακώβ ἦν ἐκεῖ. Οὖν ὁ
But well of the Jacob was there. Therefore the
Ἰησοῦς κεικοπιακῶς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο
Jesus having laboured out of the journey, did sit him-
οὕτως ἐπὶ τῇ πηγῇ ὥρα ἦν ὥσει
self down thus upon to the well : hour was as if
ἕκτη.
sixth.

7. Γυνὴ ἔρχεται ἐκ τῆς Σαμαρείας, ἀντλῆσαι
Woman comes out of the Samaria, to draw
ὕδωρ ὁ Ἰησοῦς λέγει αὐτῇ Δός μοι πιεῖν.
water ; the Jesus says to her ; Gave thou to me to drank.

8. Γὰρ οἱ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν
For the disciples of him had come away into the
πόλιν, ἵνα ἀγοράσωσι τροφάς.
city, that they might buy victuals.

9. Οὖν ἡ γυνὴ ἡ Σαμαρεῖτις λέγει αὐτῷ·

Therefore the woman the Samaritan says to him ;
Πῶς σὺ, ὦν Ἰουδαῖος, αἰτεῖς πιεῖν παρ' ἐμοῦ,
How thou, being Jew, askest to drank from of me,
οὔσης Σαμαρεῖτιδος γυναικός ; γὰρ Ἰουδαῖοι συγχρῶνται
being Samaritan woman ? for Jews use together
οὐ Σαμαρεῖταις.
not to Samaritans.

10. Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῇ· Εἰ ἤδεις

Jesus answered and said to her ; If thou hadst
τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστίν ὁ λέγων σοι·
the gift of the God, and who it is the saying to thee ;
Δός μοι πιεῖν. σὺ ἂν ᾔτησας αὐτόν, καὶ ἂν
Gave thou to me to drank, thou wouldst ask him, and he
ἔδωκεν σοὶ ζῶν ὕδωρ.
would give to thee living water.

11. Ἡ γυνὴ λέγει αὐτῷ· Κύριε ἔχεις

The woman says to him ; O Lord thou hast
οὔτε ἀντλημα, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν
neither drawer, and the well is deep ; whence
οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν ;
therefore hast thou the water the living ?

12. Μὴ εἶ σὺ μείζων τοῦ πατρὸς ἡμῶν

Whether art thou greater of the father of us
Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
Jacob, who gave to us the well, and himself
ἔπιε ἐξ αὐτοῦ, καὶ τὰ θρῆμματα αὐτοῦ ;
drank out of it, and the cattle of him ?

13. Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῇ· Πᾶς

Jesus answered and said to her ; every one
ὁ πίνων ἐκ τοῦ τούτου ὕδατος διψήσει
the drinking out of the this water shall thirst
πάλιν·
again :

14. Δὲ ὃς ἂν πίνη ἐκ τοῦ

But who should drink out of the
ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, διψήσει
water, of which I shall give to him, he should thirst

οὐ μὴ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ,
not not into the eternity; but the water,
ὃ δάσω αὐτῷ, γενήσεται ἐν αὐτῷ
which I shall give to him, shall be in to him
πηγὴ ὕδατος ἀλλομένου εἰς αἰώνιον ζώην.
well of water springing into eternal life.

15. Ἡ γυνὴ λέγει πρὸς αὐτόν· Κύριε,
The woman says to him; O Lord,
δός μοι τοῦτο τὸ ὕδωρ, ἵνα διψῶ
gave thou to me this the water, that I might thirst
μὴ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν.
not, nor I may come thither to draw.

16. Ὁ Ἰησοῦς λέγει αὐτῇ· Ὑπαγε, φάνησον
The Jesus says to her; lead away, called thou
τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.
the man of thee, and came thou thither.

17. Ἡ γυνὴ ἀπεκρίθη καὶ εἶπεν· Ἐχω
The woman answered and said; I have
οὐκ ἄνδρα· Ὁ Ἰησοῦς λέγει αὐτῇ· Εἴπας
not man: The Jesus says to her: Thou spakest
καλῶς· ὅτι ἔχω οὐκ ἄνδρα.
beautifully; that I have not man.

18. Γὰρ ἔσχεις πέντε ἄνδρας· καὶ (ἐκεῖνος)
For thou hadst five men; and (he)
ὃν ἔχεις νῦν ἔστ' οὐκ ἀνὴρ σου·
whom thou hast now is not man of thee;
εἰρηκας τοῦτο ἀληθές.
thou hast said this true.

19. Ἡ γυνὴ λέγει αὐτῷ· Κύριε, θεωρῶ,
The woman says to him; O Lord, I perceive,
ὅτι σὺ εἶ προφήτης.
that thou art prophet.

20. Οἱ πατέρες ἡμῶν προσεκύνησαν ἐν τῷ
The fathers of us worshipped in to the
τούτῳ ὄρει· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερουσαλὺμοις
to this mountain; and ye say, that in to Jerusalem
ὁ τόπος ἐστίν, ὅπου δεῖ προσκυνεῖν.
the place is, where it behoves to worship.

21. Ὁ Ἰησοῦς λέγει αὐτῇ· Γύναι,
 The Jesus says to her; O Woman,
 πιστευσὼν μοι, ὅτι ἄρα ἔρχεται ὅτε οὔτε
 believed thou to me, that hour comes when neither
 ἐν τῷ τούτῳ ὄρει, οὔτε ἐν Ἱερουσαλὺμοις
 in to the this mountain, nor in to Jerusalems
 προσκυνήσετε τῷ πατρί·
 ye shall worship to the father.

22. Ὑμεῖς προσκυνεῖτε ὃ οἴδατε οὐκ·
 Ye worship which ye have known not;
 ἡμεῖς προσκυνῶμεν ὃ οἴδαμεν ὅτι
 we worship which we have known; because
 ἡ σωτηρία ἐστὶν ἐκ τῶν Ἰουδαίων.
 the salvation is out of the Jews.

23. Ἀλλ' ἄρα ἔρχεται, καὶ νῦν ἐστὶν, ὅτε
 But hour comes, and now is, when
 αἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσι τῷ πατρί
 the true worshippers shall worship to the father
 ἐν πνεύματι καὶ ἀληθείᾳ· γὰρ καὶ ὁ πατήρ
 in to spirit and to truth; for and the father
 ζητεῖ τοιούτους τοὺς προσκυνῶντας αὐτόν·
 seeks such the worshipping him.

24. Ὁ Θεὸς (ἐστὶ) πνεῦμα· καὶ δεῖ τοὺς
 The God is spirit; and it behoves the
 προσκυνῶντας αὐτόν προσκυνεῖν ἐν πνεύματι καὶ
 worshipping him to worship in to spirit and
 ἀληθείᾳ·
 to truth.

25. Ἡ γύνῃ λέγει αὐτῷ· Οἶδα,
 The woman says to him; I have known
 ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν
 that Messiah comes, the said Christ; when
 ἐκεῖνος ἔλθῃ ἀναγγελεῖ πάντα ἡμῖν·
 he should come he shall announce all things to us:

26. Ὁ Ἰησοῦς λέγει αὐτῇ· Ἐγώ εἰμι (ἐκεῖνος)
 The Jesus says to her; I am (he)
 ὁ λαλῶν σοι.
 the speaking to thee.

27. Καὶ ἐπὶ τούτῳ οἱ μαθηταὶ αὐτοῦ ἦλθον,
And on to this the disciples of him came,
καὶ ἐθαύμαζον ὅτι ἐλάλει μετὰ γυναικός·
and they did wonder that he did speak with of woman;
μέντοι οὐδεὶς εἶπε· Τί ζητεῖς; ἢ, τί
yet truly not one said; What seekest; or, what
λαλεῖς μετ' αὐτῆς;
speakest with of her?

28. Οὖν ἡ γυνὴ ἀφῆκεν τὴν ὑδρίαν
Therefore the woman left the water-pot
αὐτῆς, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει
of herself, and came away into the city, and she says
τοῖς ἀνδράσι·
to the men:

29. Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι
Come ye, saw ye man, who said to me
πάντα, ὅσα ἐποίησα· μήτι ἐστὶν
all things, as many as I did; whether or not is
οὗτος ὁ Χριστός;
this the Christ?

30. Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο
They came out out of the city and did come
πρὸς αὐτόν.
to him.

31. Δὲ ἐν τῷ (χρονῷ) μεταξὺ οἱ μαθηταὶ
But in to the (to time) between the disciples
ἠρώτων αὐτὸν λέγοντες, Ῥαββί, φάγε.
did ask him saying, Rabbi, ate thou.

32. Δὲ ὁ εἶπεν αὐτοῖς· Ἐγὼ ἔχω βρώσιν
But he said to them; I have food
φαγεῖν, ἣν ὑμεῖς οἴδατε οὐκ·
to ate, which ye have known not.

33. Οὖν οἱ μαθηταὶ ἔλεγον πρὸς ἀλλήλους,
Therefore the disciples did say to one another,
μήτις ἵκειν αὐτῷ (τι) φαγεῖν;
whether any one brought to him (any thing) to ate?

34. Ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐστὶν ἐμὸν
 The Jesus says to them; It is my
 βρῶμα, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός
 food, that I may do the will of the sent-ing
 με, καὶ τελειώσω τὸ ἔργον αὐτοῦ.
 me, and I might perfect the work of him.

35. Λέγετε οὐχ ὑμεῖς, ὅτι ἔτι ἐστὶ
 Say not ye, that yet there is
 τετράμηνος, καὶ ὁ θείρισμός ἐρχεται; Ἴδου,
 space of four months; and the harvest comes? Saw thou,
 λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ
 I say to-you, raised on the eyes of you, and
 θεάσασθε τὰς χώρας, ὅτι εἰσὶ λευκαὶ
 saw ye for yourselves the countries, that they are white
 ἤδη πρὸς θέρισμον.
 already to harvest.

36. Ὁ θερίζων λαμβάνει μισθόν, καὶ συνάγει
 The reaping receives reward, and leads together
 καρπὸν εἰς αἰώνιον ζωὴν ἵνα καὶ ὁ σπείρων
 fruit into eternal life: that and the sowing
 χαίρῃ ὁμοῦ, καὶ ὁ θερίζων.
 may rejoice together, and the reaping.

37. Γὰρ ἐν τούτῳ ὁ λόγος ἐστὶν ὁ
 For in to this the word is the
 ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος
 true, that other is the sowing, and other
 ὁ θερίζων.
 the reaping.

38. Ἐγὼ ἀπέστειλα ἡμᾶς θερίζειν ὃ ὑμεῖς
 I sent away you to reap- which ye
 κεκοπιάκατε οὐχ ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς
 have laboured not; others have laboured, and ye
 εἰσεληλύθατε τὸν κόπον αὐτῶν.
 have entered into the labor of them.

39. Δὲ ἐκ τῆς ἐκείνης πόλεως πολλοὶ τῶν
 But out of the of that city many of the

Σαμαρειτῶν ἐπίστευσαν εἰς αὐτὸν, διὰ τὸν λόγον
Samaritans believed into him, through the word
τῆς γυναίκος, μαρτυρούσης· ὅτι εἶπέ μοι
of the woman, bearing witness; that he said to me
πάντα ὅσα ἐποίησα.
all things as many as I did.

40. Ὡς οὖν οἱ Σαμαρεῖται ἦλθον πρὸς
When therefore the Samaritans came to
αὐτὸν, ἠρώτων αὐτὸν μείναι παρ' αὐτοῖς·
him, they did ask him to remained with to them:
καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
and he remained there two days.

41. Καὶ πολλῷ πλείους ἐπίστευσαν διὰ
And to many more believed through
τὸν λόγον αὐτοῦ.
the word of him.

42. Τὲ ἔλεγον τῇ γυναικί· Ὅτι πιστεύομεν
And they did say to the woman; That we believe
οὐκέτι διὰ τὴν σὴν λαλίαν· γὰρ αὐτοὶ
no longer through the thy speech; for selves
ἀκηκόαμεν, καὶ οἶδαμεν, ὅτι
we have heard for ourselves, and we have known, that
οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου,
this is truly the saviour of the world,
ὁ Χριστός.
the Christ.

43. Δὲ μετὰ τὰς δύο ἡμέρας ἐξῆλθεν
But after the two days he came out
ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.
thence, and came away into the Galilee.

44. Γὰρ Ἰησοῦς αὐτὸς ἐμαρτύρησεν, ὅτι
For Jesus self bore witness, that
προφήτης ἔχει οὐκ τιμὴν ἐν τῇ ἰδίᾳ πατρίδι.
prophet has not honour in to the own country.

45. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν,
When therefore he came into the Galilee,

οἱ Γαλιλαῖοι ἐδέξαντο αὐτὸν, ἰωρακότες πάντα,
 the Galileans received him, having seen all things,
 ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ
 which he did in to Jerusalem in to the feast: and
 γὰρ αὐτοὶ ἦλθον εἰς τὴν ἑορτήν.
 for selves came into the feast.

46. Οὖν ἦλθεν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας,
 Then he came again into the Cana of the Galilee,
 ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ τις βασιλικὸς
 where he made the water wine. And certain royal man
 ἦν, οὗ ὁ υἱὸς ἦσδένει, ἐν Καπερναούμ.
 was, of whom the son did be infirm, in Capernaum.

47. Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς
 This man, heard-ing that Jesus comes out of the
 Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς
 Judea into the Galilee, he came away to
 αὐτὸν, καὶ ἠρώτα αὐτὸν, ἵνα καταβῇ,
 him, and he did ask him, that he might go down,
 καὶ ἰάσῃται τὸν υἱὸν αὐτοῦ· γὰρ ἤμελλε
 and he might heal the son of him; for he did be about
 ἀποθνήσκειν.
 to die.

48. Οὖν ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ἐὰν
 Therefore the Jesus said to him; If
 ἴδῃτε μὴ σημεῖα καὶ τέρατα, πιστεύσητε,
 ye might see not signs and wonders, ye might believe,
 οὐ μὴ.
 not not.

49. Ὁ βασιλικὸς λέγει πρὸς αὐτόν· Κύριε,
 The royal man says to him; O Lord,
 κατάβηθι, πρὶν τὸ παιδίον μου ἀποθανεῖν.
 went thou down before the little child of me to died.

50. Ὁ Ἰησοῦς λέγει αὐτῷ· Πρεσβύου· ὁ υἱός
 The Jesus says to him: Go thou; the son
 σου ζῇ. Καὶ ὁ ἄνθρωπος ἐπίστευσεν τῷ λόγῳ,
 of thee lives. And the man believed to the word,

ὃ Ἰησοῦς εἶπεν αὐτῷ, καὶ ἐπορεύετο.
to which Jesus said to him, and he did go.

51. Δὲ αὐτοῦ ἤδη καταβαίνοντος, οἱ δοῦλοι
But of him already going down, the servants
αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες·
of him met to him, and announced, saying:

Ὅτι ὁ παῖς σου ζῇ.
That the child of thee lives.

52. Οὖν ἐπύθετο παρ' αὐτῶν τὴν
Therefore he enquired from of them the
ῥαῖαν, ἐν ᾗ ἔσχε (ἑαυτὸν) κομψότερον· καὶ
hour, in to which he had (himself) more sound; and
εἶπον αὐτῷ· ὅτι χθὲς ἐβδόμην ῥαῖαν ὁ
they said to him; that yesterday seventh hour the
πυρετὸς ἀφῆκεν αὐτόν.
fever left home.

53. Οὖν ὁ πατὴρ ἔγνω, ὅτι ἐν ἐκείνῃ
Therefore the father knew, that in to that
τῇ ῥαῖᾳ, ἐν ᾗ ὁ Ἰησοῦς εἶπεν αὐτῷ·
the to hour, in to which the Jesus said to him;
ὅτι ὁ υἱὸς σου ζῇ. Καὶ αὐτὸς ἐπίστευσεν,
that the son of thee lives. And self he believed,
καὶ ἡ ὅλη οἰκία αὐτοῦ.
and the whole house of him.

54. Ὁ Ἰησοῦς ἐποίησεν τοῦτο δεύτερον σημεῖον,
The Jesus made this second sign,
ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
came-ing out of the Judea into the Galilee.

Κεφ. ε'. 5.

1. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ὁ
After these things was feast of the Jews, and the
Ἰησοῦς ἀνέβη εἰς Ἱερουσόλυμα.
Jesus went up into Jerusalems.

2. Δὲ ἔστι ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ
But there is in to the Jerusalems, upon to the
προβατικῇ (ἄγορᾳ) κολυμβήθρᾳ, ἣ ἐπιλεγομένη Ἑβραϊστὶ
sheep, (market,) pool; it said Hebraically
Βηθσάδᾳ, ἔχουσα πέντε στοάς.
Bethesda, having five porches.

3. Ἐν ταύταις πολὺ πλῆθος τῶν ἀσθενούντων
In to these much multitude of the being infirm
κατέκειτο, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν
was laid, of blind, of lame, of withered, of expecting the
κίνησιν τοῦ ὕδατος.
movement of the water.

4. Γὰρ ἄγγελος κατὰ καιρὸν κατέβαινεν ἐν
For angel according to season did go down in
τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν
to the pool, and did disturb the water: the therefore
πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος,
first went-ing in after the disturbance of the water,
ἐγένετο ὕγιης, ᾧ νοσήματι δῆποτε κατείχετο.
did be whole, to which to disease at any time he did be held.

5. Δὲ ἦν τις ἄνθρωπος ἐκεῖ, ἔχων
But there was a certain man there, having
τρίαιοντα καὶ ὀκτὼ ἔτη ἐν τῇ ἀσθενείᾳ.
thirty and eight years in to the infirmity.

6. Ὁ Ἰησοῦς ἰδὼν τοῦτον κατακείμενον, καὶ
The Jesus saw-ing this laying down, and
γνοὺς, ὅτι ἤδη ἔχει πολὺν χρόνον, λέγει αὐτῷ·
knew-ing, that already he has much time, he says to him ;
Θέλεις γενέσθαι ὕγιης ;
willest thou to been whole ?

7. Ὁ ἀσθενῶν ἀπεκρίθη αὐτῷ· Κύριε, ἔχω
The being infirm answered to him ; O Lord, I have
οὐκ ἄνθρωπον, ἵνα, ὅταν τὸ ὕδωρ ταραχθῇ,
not man, that, when the water might be disturbed,
βάλῃ με εἰς τὴν κολυμβήθραν· δὲ ἐν ᾧ ἐγὼ
might cast me to the pool : but in to which I
ἔρχομαι, ἄλλος καταβαίνει πρὸ ἐμοῦ.
come, other goes down before of me.

8. Ὁ Ἰησοῦς λέγει αὐτῷ· Ἐγείρε, ᾤσρον τὸν
The Jesus says to him ; Raise, took thou the
κράββατόν σου, καὶ περιπάτει.
bed of thee, and walk about.

9. Καὶ εὐθὺς ὁ ἄνθρωπος ἐγένετο ὕγιης, καὶ
And immediately the man was whole, and

ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει· δὲ
did take the bed of himself, and did walk about; but
ἦν σάββατον ἐν τῇ ἐκείνῃ ἡμέρᾳ.
it was sabbath in to the that day.

10. Οὖν οἱ Ἰουδαῖοι ἔλεγον τῷ
Therefore the Jews did say to the
τετραπευμαμένῳ· ἐστὶν σάββατον· ἔξεστι οὐκ σοὶ
having been healed; it is sabbath; it is lawful not to thee
ἄραι τὸν κράββατον.
to took the bed.

11. Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὕγιῃ,
He answered to them; The made-ing me whole,
ἐκεῖνος εἶπέν μοι· Ἄρον τὸν κράββατόν σου, καὶ
he said to me: Took thou the bed of thee, and
περιπάτει.
walk about.

12. Ἠρώτησαν οὖν αὐτόν· Τίς ἐστὶν ὁ
They asked therefore him; Who is the
ἄνθρωπος, ὁ εἰπὼν σοὶ· Ἄρον τὸν κράββατόν
man the said-ing to thee; Took thou the bed
σου, καὶ περιπάτει;
of thee, and walk out?

13. Δὲ ὁ ἰαθεὶς ἦδει οὐκ, τίς ἐστιν·
But the was-ing healed had known not, who is;
γὰρ ὁ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ
for the Jesus turned from, of crowd being in to the
τόπῳ.
place.

14. Μετὰ ταῦτα ὁ Ἰησοῦς εὗρίσκει αὐτόν
After these things the Jesus finds him
ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε,
in to the temple, and he said to him; Saw thou,
γέγονας ὕγις· μηκέτι ἀμάρτανε, ἵνα
thou hast been whole; no longer sin thou, that
τι χεῖρον γένηται μή σοι.
something worse might be not to thee.

15. Ὁ ἄνθρωπος ἀπῆλθεν, καὶ ἀνήγγειλε
The man came away, and announced

τοῖς Ἰουδαίοις, ὅτι ἐστὶν Ἰησοῦς, ὁ
 to the Jews, that it is Jesus, the
 ποιήσας αὐτὸν ὅλῳ.
 made-ing him whole.

16. Καὶ διὰ τοῦτο οἱ Ἰουδαῖοι
 And through this the Jews
 ἰδίᾳκον τὸν Ἰησοῦν, καὶ ἐζήτουν
 did pursue the Jesus, and they did seek
 ἀποκτεῖναι αὐτὸν, ὅτι ἐποίει ταῦτα
 to slew him, because he did do these things
 ἐν σαββάτῳ.
 in to sabbath.

17. Δὲ ὁ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ
 But the Jesus answered to them; The
 πατὴρ μου ἐργάζεται ὡς ἄρτι, καὶ ἡ
 father of me works until now, and I
 ἐργάζομαι.
 work.

18. Διὰ τοῦτο οὖν οἱ Ἰουδαῖοι
 Through this therefore the Jews
 ἐζήτουν μᾶλλον ἀποκτεῖναι αὐτὸν, ὅτι οὐ
 did seek more to slew him, because not
 μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ
 only he did loose the sabbath, but and
 ἔλεγε τὸν Θεὸν ἴδιον πατέρα, ποιῶν ἑαυτὸν
 he did say the God own father, making himself
 ἴσον τῷ Θεῷ.
 equal to the God.

19. Οὖν ὁ Ἰησοῦς ἀπεκρίνατο καὶ εἶπεν
 Therefore the Jesus answered and said
 αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὁ υἱὸς
 to them; Verily verily I say to you; the son
 δύναται οὐ ποιεῖν οὐδὲν ἀφ' ἑαυτοῦ, ἐὰν
 can not to do nothing from of himself, if
 βλέπῃ μὴ τὸν πατέρα ποιῶντα τι·
 he should see not the father doing something;

γὰρ ἃ ἐκεῖνος ἂν ποιῇ, ταῦτα καὶ
for the things which he may do, these and
ὁ υἱὸς ὁμοίως ποιεῖ.
the son likewise does.

20. Γὰρ ὁ πατὴρ φιλεῖ τὸν υἱόν, καὶ
For the father loves the son, and
δείκνυσιν αὐτῷ πάντα, ἃ αὐτὸς ποιεῖ· καὶ
shows to him all things, which he does: and
δείξει μείζονα ἔργα τούτων ἵνα ὑμεῖς
he will shew greater works of these that ye
θαυμάζητε.
may wonder.

21. Γὰρ ὥσπερ ὁ πατὴρ ἐγείρει τοὺς
For as the father raises the
νεκροὺς, καὶ ζωοποιεῖ· οὕτω καὶ ὁ υἱὸς
dead bodies, and makes alive; so and the son
ζωοποιεῖ, οὓς θέλει.
makes alive, whom he wishes.

22. Γὰρ οὐδὲ ὁ πατὴρ κρίνει οὐδένα,
For neither the father judges no one,
ἀλλὰ δέδωκε τὴν πᾶσαν κρίσιν τῷ υἱῷ.
but has given the every judgment to the son.

23. Ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς
That all may honor the son, according as
τιμῶσι τὸν πατέρα· ὁ τιμῶν μὴ τὸν υἱόν,
they honor the father: the honoring not the son,
τιμᾷ οὐ τὸν πατέρα, τὸν πέμψαντα αὐτόν·
honors not the father, the sent-ing him.

24. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι ὁ ἀκούων
Verily verily I say to you: that the hearing
τὸν λόγον μου, καὶ πιστεύων τῷ πέμψαντί με,
the word of me, and believing to the sent-ing me,
ἔχει αἰώνιον ζῶην, καὶ ἔρχεται οὐκ εἰς κρίσιν,
has eternal life, and comes not into judgment,
ἀλλὰ μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν
but has gone on from of the death into the
ζωήν.
life.

25. Ἀρὴν ἀρὴν λέγω ὑμῖν· ὅτι ὥρα
 Verily verily I say to you: that hour
 ἔρχεται, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ
 comes, and now is, when the dead bodies
 ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ
 shall hear *for themselves* of the voice of the son of the
 Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται.
 God: and they heard-ing shall live *for themselves*.

26. Γὰρ ὥσπερ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ,
 For as the father has life in to himself,
 οὕτως ἔδωκε καὶ τῷ υἱῷ ἔχειν ζωὴν ἐν ἑαυτῷ.
 thus he gave and to the son to have life in to himself.

27. Καὶ ἔδωκεν ἐξουσίαν αὐτῷ καὶ ποιεῖν
 And gave power to him and to make
 κρίσιν, ὅτι ἐστὶ υἱὸς ἀνθρώπου.
 judgment, because he is son of man.

28. Θαυμάζετε μὴ τοῦτο· ὅτι ὥρα ἔρχεται, ἐν
 Wonder ye not this: that hour comes, in
 ᾗ πάντες οἱ ἐν τοῖς μνημείοις
 to which all the in to the tombs
 ἀκούσονται τῆς φωνῆς αὐτοῦ,
 shall hear *for themselves* of the voice of him,

29. Καὶ ἐκπορεύονται, οἱ ποιήσαντες τὰ
 And they shall go out, the made-ing the
 ἀγαθὰ, εἰς ἀνάστασιν ζωῆς· δὲ οἱ πράξαντες
 good things, into resurrection of life; but they did-ing
 τὰ φαῦλα, εἰς ἀνάστασιν κρίσεως.
 the wicked things, into resurrection of judgment.

30. Ἐγὼ δύναμαι οὐ ποιεῖν οὐδὲν ἅπ' ἑμαυτοῦ·
 I can not to do nothing from of myself:
 κατὰς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ
 according as I hear, I judge: and the judgment the
 ἐμὴ ἐστὶν δίκαια· ὅτι ζητῶ οὐ τὸ ἐμὸν
 mine is just: because I seek not the mine

τὸ θέλημα, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
the will, but the will of the sent-ing
με.
me.

31. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
If I bear witness concerning of myself,
ἡ μαρτυρία μου ἔστιν οὐκ ἀληθής.
the witness of me is not true.

32. Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ·
Other is the bearing witness concerning of me:
καὶ οἶδα, ὅτι ἡ μαρτυρία ἐστὶν ἀληθής,
and I have known, that the witness is true,
ἣν μαρτυρεῖ περὶ ἐμοῦ.
which he bears witness concerning of me.

33. Ὑμεῖς ἀπεστάλακατε πρὸς Ἰωάννην, καὶ
Ye have sent away to John, and
μεμαρτύρηκε τῇ ἀληθείᾳ.
he has borne witness to the truth.

34. Δὲ ἐγὼ λαμβάνω οὐ τὴν μαρτυρίαν παρὰ
But I receive not the witness from
ἀνθρώπου· ἀλλὰ λέγω ταῦτα, ἵνα ὑμεῖς
of man: but I say these things, that ye
σωθῆτε.
might be saved.

35. Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ
He was the lamp the burning itself and
φαίνων· δὲ ὑμεῖς ἠθέλησατε ἀγαλλιασθῆναι πρὸς
showing; but ye wished to been exulted to
ᾧραν ἐν τῷ φωτὶ αὐτοῦ.
hour in to the light of him.

36. Δὲ ἐγὼ ἔχω τὴν μαρτυρίαν μείζω τοῦ
But I have the witness greater of the
Ἰωάννου· γὰρ τὰ ἔργα, ἃ ὁ πατὴρ ἔδωκε μοι,
John; for the works, which the father gave to me,
ἵνα τελειώσω αὐτὰ· τὰ αὐτὰ ἔργα, ἃ
that I might perfect them, the these works, which

ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ
 I do, bears witness concerning of me, that the
 πατὴρ ἀπέσταλκε με.
 father has sent away me.

37. Καὶ ὁ πατὴρ αὐτὸς πέμψας με
 And the father self sent-ing me
 μεμαρτύρηκε περὶ ἐμοῦ· οὔτε
 has borne witness concerning of me: neither
 ἀκηκόατε φωνὴν αὐτοῦ πώποτε,
 have ye heard for yourselves voice of him at any time,
 οὔτε ἑώρακατε εἶδος αὐτοῦ.
 neither have ye seen form of him.

38. Καὶ ἔχετε οὐκ τὸν λόγον αὐτοῦ μένοντα ἐν
 And ye have not the word of him remaining in
 ὑμῖν· ὅτι ὃν ἐπέϊνος ἀπέστειλεν, τούτῳ ὑμεῖς
 to you; because whom he sent away, to this ye
 πιστεύετε οὐ.
 believe not.

39. Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς
 Scrutinize ye the writings, because ye
 δοκεῖτε ἐν αὐταῖς ἔχειν αἰώνιον ζωὴν· καὶ ἐπεῖναι
 think in to them to have eternal life: and those
 εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.
 are the bearing witness about of me.

40. Καὶ θέλετε οὐ ἐλθεῖν πρὸς με, ἵνα
 And ye wish not to come to me, that
 ἔχητε ζωὴν.
 ye may have life.

41. Λαμβάνω οὐ δόξαν παρὰ ἀνθρώπων.
 I receive not glory from of men.

42. Ἀλλὰ ἔγνωκα ὑμᾶς, ὅτι ἔχετε οὐκ
 But I have known you, that ye have not
 τὴν ἀγάπην τοῦ Θεοῦ ἐν ἑαυτοῖς.
 the love of the God in to themselves.

43. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς
 I have come in to the name of the father
 μου, καὶ λαμβάνετε οὐ με· ἐὰν ἄλλος ἔλθῃ
 of me, and ye receive not me: if other should come

ἐν τῷ ὀνόματι τῷ ἰδίῳ, λήψεσθε ἐκεῖνον.
in to the name to the own, ye will receive him.

44. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, λαμβάνοντες
How can ye to believed, receiving
δόξαν παρὰ ἀλλήλων, καὶ ζητεῖτε οὐ τὴν δόξαν
glory from of one another, and seek ye not the glory
τὴν παρὰ τοῦ Θεοῦ μόνου;
the from of the God alone?

45. Δοκεῖτε μὴ, ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς
Think ye not, that I will accuse of you to
τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς
the father: there is the accusing of you, Moses, to
ὃν ὑμεῖς ἠλπίκατε.
whom ye have hoped.

46. Γὰρ εἰ ἐπιστεύετε Μωσῇ, ἂν ἐπιστεύετε
For if ye did believe to Moses, ye would believe
ἐμοί· γὰρ ἐκεῖνος ἔγραψεν περὶ ἐμοῦ.
to me: for he wrote about of me.

47. Δὲ εἰ πιστεύετε οὐ τοῖς γράμμασιν ἐκείνου,
But if ye believe not to the letters of him,
πῶς πιστεύετε τοῖς ἐμοῖς ῥήμασι;
how shall ye believe to the mine sayings?

Κεφ. 5'. 6.

1. Μετὰ ταῦτα ὁ Ἰησοῦς ἀπῆλθεν πέραν
After these things the Jesus came away beyond
τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.
of the sea of the Galilee, of the Tiberias.

2. Καὶ πολὺς ὄχλος ἠκολούθει αὐτῷ, ὅτε
And much crowd has followed to him, when
ἑώραν τὰ σημεῖα, ἃ ἐποίει ἐπὶ
they did see the signs, which he did make on
τῶν ἀσθενούντων.
of the being infirm.

3. Δὲ ὁ Ἰησοῦς ἀνῆλθε εἰς τὸ ὄρος, καὶ
But the Jesus he came up into the mountain, and
ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.
there did sit down with of the disciples of himself.

4. Δὲ τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων,
But the passover, the feast of the Jews,
ἦν ἐγγύς.
was near.

5. Οὖν ὁ Ἰησοῦς ἐπάρας τοὺς ὀφθαλμοὺς,
Therefore the Jesus lifted-ing on the eyes,
καὶ θεασάμενος, ὅτι πολὺς ὄχλος ἔρχεται πρὸς
and perceived-ing, that much crowd comes to
αὐτὸν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν
himself, says to the Philip; Whence shall we buy
ἄρτους, ἵνα οὗτοι φάγωσιν;
breads, that; these might eat?

6. Δὲ εἶπεν τοῦτο πειράζων αὐτόν· γὰρ
But he did say this trying him: for
αὐτὸς, ᾗδεις, τί ἔμελλε ποιεῖν.
he had known, what he did be about to do.

7. Φίλιππος ἀπεκρίθη αὐτῷ. Ἄρτοι διακοσίων
Philip answered to him: Breads of two hundreds
δηναρίων ἀρκοῦσιν οὐκ αὐτοῖς, ἵνα ἕκαστος αὐτῶν
of denarii suffice not to them, that each of them
λάβῃ τι βραχύ.
might take something short.

8. Εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ
One from of the disciples of him, Andrew, the
ἀδελφὸς Σίμωνος Πέτρου λέγει αὐτῷ·
brother of Simon Peter says to him:

9. Ἔστι ὧδε ἐν παιδάριον, ὃ ἔχει πέντε
There is here one little lad, who has five
κριθίνους ἄρτους, καὶ δύο ὀψάρια· ἀλλὰ τί
barley breads, and two little fishes: but what
ἐστὶ ταῦτα εἰς τοσούτους;
is these things to so many?

10. Δὲ ὁ Ἰησοῦς εἶπε· Ποιήσατε τοὺς ἀνδράπους
But the Jesus said: Made ye the men
ἀναπσεῖν. Δὲ ἦν πολὺς χόρτος ἐν τῷ τόπῳ·
to fell along. But there was much grass in to the place:

Οὕν οἱ ἄνδρες ἀνέπεσον (κατὰ) τὸν ἀριθμὸν
Therefore the men fell along (according to) the number
ὥσεί πεντακισχίλιοι.
as if five thousands.

11. Δὲ ὁ Ἰησοῦς ἔλαβε τοὺς ἄρτους, καὶ
But the Jesus took the breads, and
εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, δὲ
gave-ing thanks he gave through to the disciples, but
οἱ μαθηταὶ τοῖς ἀνακειμένοις· καὶ ὁμοίως ἐκ
the disciples to the lying along: and likewise from
τῶν ὀψαρίων, ὅσον ᾗδελον.
of the little fishes, as much as they did wish.

12. Δὲ ὡς ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς
But when they were filled, he says to the disciples
αὐτοῦ· συναγάγετε τὰ περισσέυσαντα κλάσματα,
of himself: led ye together the abounded-ing fragments,
ἵνα τι ἀπόληται μή.
that any thing might perish not.

13. Οὕν συνήγαγον, καὶ ἐγένισαν
Therefore they led together, and they filled
δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε τῶν
twelve baskets of fragments from of the five of the
κριθίναν ἄρτων, ἃ ἐπερίσσευσε τοῖς βιβρωκόσιν.
barley breads, which abounded to the having eaten.

14. Οὕν οἱ ἄνδρες, ἰδόντες σημεῖον ὃ
Therefore the men, saw-ing sign which
ὁ Ἰησοῦς ἐποίησε, ἔλεγον· "Ὅτι οὗτός ἐστιν ἀληθῶς
the Jesus made, did say: That this is truly
ὁ προφήτης, ὁ ἐρχόμενος εἰς τὸν κόσμον.
the prophet, the coming into the world.

15. Οὕν Ἰησοῦς, γνούς ὅτι μέλλουσιν
Therefore Jesus, knew-ing that they are about
ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν
to come and to seize him, that they might make
αὐτὸν βασιλέα, ἀνεχώρησε πάλιν αὐτὸς μόνος εἰς
him king, went up again himself alone into
τὸ ὄρος.
the moun-tain.

16. Δὲ ὥς ὀψία ἐγένετο, οἱ μαθηταὶ αὐτοῦ
 But when evening was, the disciples of him
 κατέβησαν ἐπὶ τὴν θάλασσαν.
 went down upon the sea.

17. Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο
 And went-ing in into the vessel, they did come
 πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ
 beyond of the sea into Capernaum. And
 σκοτία ἐγεγόνει ἤδη, καὶ ὁ Ἰησοῦς ἐληλύθει
 darkness had been already, and the Jesus had come
 οὐκ πρὸς αὐτούς.
 not to them.

18. Τὲ ἡ θάλασσα διηγείρετο
 And the sea did be raised thoroughly
 μεγάλου ἀνέμου πνέοντος.
 of great wind blowing.

19. Οὖν ἐληλακότες ὥς εἰκοσιπέντε ἢ
 Therefore having driven as twenty-five or
 τριάκοντα σταδίου, θεωροῦσι τὸν Ἰησοῦν
 thirty furlongs, they perceive the Jesus
 περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ γινόμενον
 walking about upon of the sea, and being
 ἐγγὺς τοῦ πλοίου· καὶ ἐφοβήθησαν.
 near of the vessel: and they were affrighted.

20. Δὲ ὁ λέγει αὐτοῖς· Ἐγώ εἰμι,
 But he says to them: I am,
 φοβεῖσθε μή.
 frighten ye yourselves not.

21. Οὖν ᾗδελλον λαβεῖν αὐτὸν εἰς τὸ
 Therefore they did wish to took him into the
 πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς
 vessel: and immediately the vessel was upon of the
 γῆς εἰς ἣν ὑπήγον.
 land, into which they did lead away.

22. Τῇ ἐπαύριον ὁ ὄχλος, ὁ ἰστηκώς
 To the morrow the crowd, the having stood
 πέραν τῆς θαλάσσης, ἰδὼν ὅτι ἄλλο πλοιάριον
 beyond of the sea, saw-ing that other little vessel

ἦν οὐκ ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι ὁ Ἰησοῦς
was not there, if not one, and that the Jesus
συνεισῆλθε οὐ τοῖς μαθηταῖς αὐτοῦ εἰς τὸ
came in together not to the disciples of himself into the
πλοῖον, ἀλλ' οἱ μαθηταὶ αὐτοῦ μόνοι ἀπῆλθον·
vessel, but the disciples of him alone came away :

23. Δεῖ ἅλλα πλοῖα ἦλθε ἐκ Τιβεριάδος
But other little vessels came from of Tiberias
ἐγγὺς τοῦ τόπου, ὅπου ἔφαγον τὸν ἄρτον, τοῦ
near of the place, where they ate the bread, of the
Κυρίου, εὐχαριστήσαντος·
Lord gave-ing thanks :

24. Οὖν ὅτε ὁ ὄχλος εἶδεν, ὅτι Ἰησοῦς ἐστίν
Therefore when the crowd saw, that Jesus is
οὐκ ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, αὐτοὶ ἐνέβη-
not there, nor the disciples of him, selves went]
σαν εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ,
in into the vessels, and they came into Capernaum,
ζητοῦντες τὸν Ἰησοῦν.
seeking the Jesus.

25. Καὶ εὗρόντες αὐτὸν πέραν τῆς θαλάσσης,
And found-ing him beyond of the sea,
εἶπον αὐτῷ· Ῥαββί, πότε γέγονας
they said to him : Rabbi, when hast thou been
ᾧδε ;
here ?

26. Ὁ Ἰησοῦς ἀπεκρίθη αὐτοῖς καὶ εἶπεν·
The Jesus answered to them and said ;
Ἀμὴν ἀμὴν λέγω ὑμῖν· ζητεῖτέ με, οὐχ ὅτι
Verily verily I say to you : ye seek me, not because
εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν
ye saw signs, but because ye ate from of the
ἄρτων, καὶ ἐχορτάσθητε·
breads, and ye were filled.

27. Ἐργάζεσθε μὴ τὴν ἀπολλυμένην τὴν
Work for yourselves, not the perishing the
βρωσιν, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον,
food, but the food the remaining into life eternal,

ἣν ὁ υἱὸς τοῦ ἀνθρώπου δώσει ὑμῖν· γὰρ
 which the son of the man will give to you : for
 ὁ πατήρ ἐσφράγισεν τοῦτον, ὁ Θεός.
 the father sealed this, the God.

28. Οὖν εἶπον πρὸς αὐτόν· Τί ποιῶμεν,
 Therefore they said to him ; What may we do,
 ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ
 that we may work for ourselves the works of the
 Θεοῦ ;
 God ?

29. Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτοῖς·
 The Jesus answered and said to them ;
 Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε
 This is the work of the God, that ye might believe
 εἰς ὃν ἐκείνος ἀπέστειλεν.
 into whom he sent away.

30. Οὖν εἶπον αὐτῷ· Τί σημεῖον οὖν
 Therefore they said to him : What sign therefore
 ποιεῖς σὺ, ἵνα ἴδωμεν καὶ πιστεῦσωμεν
 doest thou, that we might see and we might believe
 σοι ; τί ἐργάζῃ ;
 to thee ? what workest thou ?

31. Οἱ πατέρες ἡμῶν ἔφαγον τὸ μάννα ἐν
 The fathers of us ate the manna in
 τῇ ἐρήμῳ, κατὰς ἐστὶ γεγραμμένον·
 to the wilderness, according as it is having been written :
 ἔδωκεν αὐτοῖς ἄρτον ἐκ τοῦ οὐρανοῦ φαγεῖν.
 he gave to them bread out of the heaven to ate.

32. Οὖν ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν
 Therefore the Jesus said to them : Verily
 ἀμὴν λέγω ὑμῖν· Μωσὴς δέδωκεν ὑμῖν οὐ τὸν
 verily I say to you : Moses has given to you not the
 ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου
 bread out of the heaven : but the father of me
 δίδωσιν ὑμῖν τὸν ἀληθινὸν τὸν ἄρτον ἐκ τοῦ
 gives to you the true the bread out of the
 οὐρανοῦ·
 heaven.

33. Γὰρ ὁ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων
 For the bread of the God is the going down
 ἐκ τοῦ οὐρανοῦ καὶ διδούς ζωὴν τῷ κόσμῳ.
 out of the heaven and giving life to the world.

34. Οὖν εἶπον πρὸς αὐτόν· Κύριε, δός
 Therefore they said to him: o Lord, gave thou
 ἡμῖν πάντοτε τὸν τοῦτον ἄρτον.
 to us at all times the this bread.

35. Δὲ ὁ Ἰησοῦς εἶπε αὐτοῖς· Ἐγὼ εἰμι
 But the Jesus said to them: I am
 ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, πεινάσῃ
 the bread of the life: the coming to me, should hunger
 οὐ μή· καὶ ὁ πιστεύων εἰς ἐμὲ, διψήσῃ
 not not: and the believing into me, should thirst
 οὐ μὴ πώποτε.
 not not at any time.

36. Ἄλλ' εἶπον ὑμῖν, ὅτι καὶ ἑώρακατέ με,
 But I said to you, that and ye have seen me,
 καὶ πιστεύετε οὐ.
 and ye believe not.

37. Πᾶν ὃ ὁ πατὴρ δίδωσί μοι,
 Every thing which the father gives to me,
 ἥξει πρὸς ἐμὲ καὶ ἐπὶ ἅλῳ οὐ μὴ ἔξω,
 will come to me: and I should cast out not not outwards,
 τὸν ἐρχόμενον πρὸς με.
 the coming to me.

38. Ὅτι καταβίβηκα ἐκ τοῦ οὐρανοῦ,
 Because I have gone down out of the heaven,
 οὐχ ἵνα ποιῶ τὸ ἐμὸν τὸ θέλημα, ἀλλὰ τὸ
 not that I may do the my the will, but the
 θέλημα τοῦ πέμψαντός με.
 will of the sent-ing me.

39. Δὲ τοῦτο ἐστὶ τὸ θέλημα τοῦ πέμψαντός
 But this is the will of the sent-ing
 με, ἵνα πᾶν, ὃ δίδωκέ μοι,
 me, that every thing, which he has given to me,
 ἀπολέσω μὴ ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω
 I should lose not from of it, but I should raise up
 αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 it in to the last day.

40. Γάρ τούτο ἐστὶ τὸ θέλημα τοῦ πέμψαντός
 For this is the will of the sent-ing
 με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν, καὶ
 me, that every one the perceiving the son, and
 πιστεύων εἰς αὐτόν, ἔχῃ αἰώνιον ζῶν· καὶ
 believing into him, may have eternal life; and
 ἐγὼ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ.
 I should raise up him to the last day.

41. Οὖν οἱ Ἰουδαῖοι ἐγόγγυζον περὶ
 Therefore the Jews did grumble concerning
 αὐτοῦ, ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ καταβάς
 of him, that he said: I am the bread the went-ing down
 ἐκ τοῦ οὐρανοῦ.
 from of the heaven.

42. Καὶ εἶλεγον· Ἐστὶν οὐχ οὗτος Ἰησοῦς
 And they did say: Is not this Jesus
 ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα
 the son of Joseph, of whom we have known the father
 καὶ τὴν μητέρα; Οὖν πῶς λέγει οὗτος·
 and the mother? Therefore how says this:
 "Ὅτι καταβίβηκα ἐκ τοῦ οὐρανοῦ;
 That I have gone down from of the heaven?

43. Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτοῖς·
 The Jesus answered and he said to them:
 Γογγύζετε μὴ μετ' ἀλλήλων.
 Grumble ye not with of one another.

44. Οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰὰν ὁ πατὴρ
 No one can to came to me, if the father
 ὁ πέμψας με, ἐλκύσῃ μὴ αὐτόν, καὶ ἐγὼ
 the sent-ing me, should draw not him, and I
 ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 should raise up him in to the last day.

45. Ἔστι γεγραμμένον ἐν τοῖς προφήταις·
 It is having been written in to the prophets:
 καὶ πάντες ἔσονται διδασκτοὶ Θεοῦ· Πᾶς ὁ
 and all shall be taught of God; Every one the
 ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν, ἔρχεται
 heard-ing from of the father, and learnt-ing, comes
 πρὸς με.
 to me.

46. Οὐχ ὅτι τις ἰώρακεν τὸν πατέρα, εἰ
Not that any man has seen the father, if
μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἰώρακε τὸν
not the being from of the God: this has seen the
πατέρα.
father.

47. Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ πιστεύων εἰς
Verily verily I say to you, the believing into
ἐμὲ, ἔχει αἰώνιον ζωὴν.
me, has eternal life.

48. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
I am the bread of the life.

49. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν
The fathers of you ate the manna in
τῇ ἐρήμῳ, καὶ ἀπέθανον.
to the desert, and they died.

50. Οὗτός ἐστιν ὁ ἄρτος, ὁ καταβαίνων ἐκ
This is the bread, the going down from
τοῦ οὐρανοῦ, ἵνα τις φάγῃ ἐξ αὐτοῦ,
of the heaven, that any one should eat from of it,
καὶ ἀποθάνῃ μὴ.
and he should die not.

51. Ἐγὼ εἰμι ὁ ζῶν ὁ ἄρτος, ὁ καταβάς
I am the living the bread, the went-ing down
ἐκ τοῦ οὐρανοῦ· εἰάν τις φάγῃ ἐκ τοῦ
from of the heaven: if any one might eat from of the
τούτου ἄρτου, ζήσεται εἰς τὸν αἰῶνα· δι
this bread, he shall live into the eternity: but
καὶ ὁ ἄρτος, ὃν ἐγὼ δώσω, ἐστὶν ἡ σὰρξ
and the bread, which I shall give, is the flesh
μου, ἣν ἐγὼ δώσω ὑπὲρ τῆς ζωῆς τοῦ
of me, which I shall give for of the life of the
κόσμου.
world.

52. Οὖν οἱ Ἰουδαῖοι ἐμάχοντο πρὸς ἀλλήλους,
Therefore the Jews did fight to one another,
λέγοντες· Πῶς δύναται οὗτος δοῦναι ἡμῖν τὴν σάρκα
saying: How can this to gave to us the flesh
φαγεῖν;
to ate?

53. Οὕτως ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὲν
 Therefore the Jesus said to them; Verily
 ἀμὲν· λέγω ὑμῖν, ἐὰν φάγητε μὴ τὴν σάρκα
 verily I say to you, if ye might eat not the flesh
 τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε τὸ αἷμα,
 of the son of the man, and ye might drink the blood,
 ἔχετε οὐκ ἐν ἑαυτοῖς ζῶν.
 ye have not in to selves life.

54. Ὁ τρώγων τὴν σάρκα μου, καὶ πίνων
 The eating the flesh of me, and drinking
 τὸ αἷμα μου, ἔχει αἰώνιον ζῶν· καὶ ἐγὼ
 the blood of me, has eternal life: and I
 ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.
 will raise up him to the last day.

55. Γὰρ ἡ σὰρξ μου ἐστὶ ἀληθὺς βρωσις,
 For the flesh of me is truly food,
 καὶ τὸ αἷμά μου ἐστὶν ἀληθὺς πόσις.
 and the blood of me is truly drink.

56. Ὁ τρώγων τὴν σάρκα μου, καὶ πίνων τὸ
 The eating the flesh of me, and drinking the
 αἷμα μου, μένει ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ.
 blood of me, remains in to me, and I in him.

57. Καθὼς ὁ ζῶν πατὴρ ἀπέστειλέ με,
 According as the living father sent away me,
 καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων
 and I live through the father; and the eating
 με, καὶ ἐκεῖνος ζήσεται δι' ἐμέ.
 me, and he shall live through me.

58. Οὗτος ἐστὶν ὁ ἄρτος, ὁ καταβάς ἐκ
 This is the bread, the went-ing down out
 τοῦ οὐρανοῦ· οὐ κατὰ οἱ πατέρες ὑμῶν
 of the heaven not according as the fathers of you
 ἔφαγον καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον,
 ate, and died. The eating this the bread,
 ζήσεται εἰς τὸν αἰῶνα.
 shall live into the eternity.

59. Εἶπεν ταῦτα ἐν συναγωγῇ διδάσκων
He said these things in to synagogue teaching
ἐν Καπερναούμ.
in Capernaum.

60. Οὖν πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ,
Therefore many out of the disciples of him,
ἀκούσαντες εἶπον· οὗτος ὁ λόγος ἐστὶν σκληρὸς· τίς
hearing said: this the word is harsh; who
δύναται ἀκούειν αὐτοῦ;
can to hear of it;

61. Δε ὁ Ἰησοῦς εἰδὼς ἐν ἑαυτῷ,
But the Jesus having known in to himself,
ὅτι οἱ μαθηταὶ αὐτοῦ γογγύζουσι περὶ τούτου,
that the disciples of himself grumble about of this,
εἶπεν αὐτοῖς· σκανδαλίζει τοῦτο ὑμᾶς;
said to them; offends this thing you?

62. Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ
If therefore ye may perceive the son of the
ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον;
man going up, where he was the former?

63. Τὸ πνεῦμά ἐστι τὸ ζωοποιεῖν· ἡ σὰρξ
The spirit is the making alive; the flesh
ὠφελεῖ οὐκ οὐδέν. Τὰ ῥήματα ἃ ἐγὼ
profits not nothing. The sayings which I
λαλῶ ὑμῖν, ἐστὶ πνεῦμα καὶ ἐστὶ ζωή.
speak to you, is spirit and is life.

64. Ἀλλ' εἰσὶν τινὲς ἐξ ὑμῶν, οἱ πιστεύουσιν
But there are some out of you, who believe
οὐ· γὰρ ὁ Ἰησοῦς ἦδει ἐξ ἀρχῆς, τίνες
not; for the Jesus had known out of beginning, who
εἰσὶν οἱ πιστεύοντες μὴ, καὶ τίς ἐστι ὁ
they are the believing not, and who is the
παραδόντων αὐτόν.
about to give up him.

65. Καὶ εἶπεν· Διὰ τοῦτο εἶρηκα
And he did say: Through this I have spoken
ὑμῖν, ὅτι οὐδεὶς δύναται εἰσελθεῖν πρὸς με, εἰὰν
to you, that no one can to come to me, if

ἢ μὴ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς
it may be not having been given to him from of the father
μου.
of me.

66. Ἐκ τούτου πολλοὶ τῶν μαθητῶν αὐτοῦ
Out of this many of the disciples of him
ἀπῆλθον εἰς τὰ ὀπίσω· καὶ περιεπάτουν
came away into the things behind: and they did walk about
οὐκέτι μετ' αὐτοῦ.
no more with of him.

67. Οὖν ὁ Ἰησοῦς εἶπεν τοῖς δώδεκα·
Therefore the Jesus said to the twelve;
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
Whether and ye will to lead away?

68. Σίμων Πέτρος ἀπεκρίθη αὐτῷ· Κύριε, πρὸς
Simon Peter answered to him; O Lord, to
τίνα ἀπελευσόμεθα; ἔχεις ῥήματα αἰώνιον·
whom shall we go away? thou hast sayings of eternal
ζωῆς·
life:

69. Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν,
And we have believed and we have known,
ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ
that thou art the Christ, the son of the God of the
ζῶντος.
living.

70. Ὁ Ἰησοῦς ἀπεκρίθη αὐτοῖς· Ἐξελεξάμην
The Jesus answered to them: Chose out for myself
ἐγὼ οὐκ ὑμᾶς τοὺς δώδεκα; καὶ εἷς ἐξ ὑμῶν ἐστὶ
I not you the twelve? and one out of you is
διάβολος.
a devil.

71. Δὲ ἔλεγε τὸν Ἰούδαν Ἰσκαριώτην (υἱὸν)
But he did say the Judas Iscariot (son)
Σίμονος· γὰρ οὗτος ἤμελλε παραδίδόναι αὐτὸν,
of Simon: for this did be about to give up him,
ὢν εἷς ἐκ τῶν δώδεκα.
being one out of the twelve.

Κεφ. ζ'. 7.

1. Καὶ ὁ Ἰησοῦς περιπατεῖ μετὰ ταῦτα
 And the Jesus did walk about after these things
 ἐν τῇ Γαλιλαίᾳ· γὰρ ᾗδελεν. οὐ περιπατεῖν
 in to the Galilee; for he did wish not to walk about
 ἐν τῇ Ἰουδαίᾳ, ὅτι οἱ Ἰουδαῖοι ἐζήτουν
 in to the Judea, because the Jews did seek
 ἀποκτεῖναι αὐτόν.
 to slew him.

2. Δὲ ἡ ἐορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία
 But the feast of the Jews, the tent-fixing
 ἦν ἐγγύς.
 was near.

3. Οὖν οἱ ἀδελφοὶ αὐτοῦ εἶπον πρὸς αὐτόν·
 Therefore the brothers of him said to him;
 Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν,
 Went thou on thence and lead away into the Judea,
 ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ
 that and the disciples of thee might perceive the
 ἔργα σου, ἃ ποιεῖς.
 works of thee, which thou doest.

4. Γὰρ οὐδεὶς ποιεῖ τι ἐν κρυπτῷ, καὶ
 For no one does any thing in to secret, and
 αὐτὸς ζητεῖ εἶναι ἐν παρρησίᾳ. Εἰ ποιεῖς
 self seeks to be in to open saying. If thou doest
 ταῦτα, φανέρωσον σεαυτὸν τῷ κόσμῳ.
 these things, manifested thou thyself to the world.

5. Γὰρ οὐδὲ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον
 For neither the brothers of him did believe
 εἰς αὐτόν.
 into him.

6. Οὖν ὁ Ἰησοῦς λέγει αὐτοῖς· ὁ ἔμῳς
 Therefore the Jesus says to them; the my
 καιρὸς παρῆστιν. οὐπω δὲ ὁ ὑμέτερος. ὁ καιρὸς
 season is present not yet; but the your the season
 ἐστὶ πάντοτε ἑτοιμός.
 is always ready.

7. Ὁ κόσμος δύναται οὐ μισεῖν ὑμᾶς· δὲ
 The world can not to hate you; but
 μισεῖ ἐμὲ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ,
 it hates me, because I bear witness about of it,
 ὅτι τὰ ἔργα αὐτοῦ ἐστὶ πονηρά.
 that the works of it is evil.

8. Ὑμεῖς ἀνέβητε εἰς τὴν ταύτην ἑορτὴν· Ἐγὼ
 Ye went ye up into the this feast; I
 ἀναβαίνω οὐκ εἰς τὴν ταύτην ἑορτὴν, ὅτι ὁ
 go up not into the this feast, because the
 ἔμὸς ὁ καιρὸς πεπλήρωται οὐκ ἔτι.
 my the time has been fulfilled not yet.

9. Εἰπὼν ταῦτα αὐτοῖς, ἔμεινεν ἐν τῇ
 Said-ing these things to them, he remained in to the
 Γαλιλαίᾳ.
 Galilee.

10. Δὲ ὥς οἱ ἀδελφοὶ αὐτοῦ ἀνέβησαν, τότε
 But when the brothers of him went up, then
 καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ'
 and he went up into the feast, not manifestly, but
 ὥς ἐν κρυπτῇ.
 as in to secret.

11. Οὖν οἱ Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
 Therefore the Jews did seek him in to the
 ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστὶν ἐκεῖνος;
 feast, and they did say: Where is he?

12. Καὶ πολὺς γογγυσμὸς ἦν ἐν τοῖς ὄχλοις
 And much grumbling was in to the crowds
 περὶ αὐτοῦ· Οἱ μὲν ἔλεγον· ὅτι ἐστὶν
 about of him; The indeed did say; that he is
 ἀγαθός· ἄλλοι ἔλεγον· Οὐ· ἀλλὰ πλανᾷ
 good; others did say; Not: but he causes to wander
 τὸν ὄχλον.
 the crowd.

13. Μέντοι οὐδεὶς ἐλάλει· παρρησίᾳ περὶ
 Yet truly no one did speak to open saying about
 αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
 of him, through the fear of the Jews.

14. Δὲ τῆς ἑορτῆς ἤδη μεσοῦσης, ὁ
But of the feast already of being middle, the
'Ιησοῦς ἀνέβη εἰς τὸ ἱερόν, καὶ ἐδίδασκε.
Jesus went up into the temple, and he did teach.

15. Καὶ οἱ 'Ιουδαῖοι ἐθαύμαζον, λέγοντες· Πῶς
And the Jews did wonder, saying; How
οὗτος οἶδε γράμματα, μεμαθηκώς μὴ;
this man has known letters, having learnt not?

16. 'Ο 'Ιησοῦς ἀπεκρίθη αὐτοῖς καὶ εἶπεν· Ἡ
The Jesus answered to them and said: The
ἐμὴ διδασχὴ ἐστὶν οὐκ ἐμὴ, ἀλλὰ τοῦ πέμψαντός
my doctrine is not mine, but of the sent-ing
με.
me.

17. 'Εάν τις θέλῃ ποῖεν τὸ θέλημα αὐτοῦ,
If any may wish to do the will of him,
γινώσεται περὶ τῆς διδασχῆς, πότερον
he shall know for himself about of the doctrine, whether
ἐστὶν ἐκ τοῦ Θεοῦ, ἢ ἐγὼ λαλῶ ἀπ' ἐμαυτοῦ.
it is out of the God, or I speak from of myself.

18. 'Ο λαλῶν ἀφ' ἐαυτοῦ, ζητεῖ τὴν
The speaking from of himself, seeks the
ιδίαν τὴν δόξαν· δὲ ὁ ζητῶν τὴν δόξαν τοῦ
own the glory; but the seeking the glory of the
πέμψαντος αὐτὸν, οὗτος ἐστὶν ἀληθής, καὶ ἀδικία
sent-ing him, this is true, and injustice
ἐστὶν οὐκ ἐν αὐτῷ.
is not in to him.

19. Μωσῆς δέδωκεν οὐκ ὑμῖν τὸν νόμον; καὶ
Moses has he given not to you the law? and
οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον· τί ζητεῖτε
no one out of you does the law; what seek ye
ἀποκτεῖναι με;
to slaw me?

20. 'Ο ὄχλος ἀπεκρίθη καὶ εἶπεν· ἔχεις
The crowd answered and said; thou hast
δαίμόνιον· τίς ζητεῖ ἀποκτεῖναι σε;
devil; who seeks to slaw thee?

21. Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτοῖς·
 The Jesus answered and said to them;
 ἐποίησα ἓν ἔργον, καὶ πάντες (ὕμεις) θαυμάζετε
 I did one work, and all (ye) wonder
 διὰ τοῦτο.
 through this.

22. Μωσῆς δίδωκεν ὑμῖν τὴν περιτομήν· (οὐχ
 Moses has given to you the circumcision; (not
 ὅτι ἐστὶν ἐκ τοῦ Μωσέως, ἀλλ' ἐκ τῶν
 that it is from of the Moses, but from of the
 πατέρων·) καὶ ἐν σαββάτῳ περιτέμνετε
 fathers;) and in to sabbath ye circumcise
 ἄνθρωπον.
 man.

23. Εἰ ἄνθρωπος λαμβάνει περιτομήν ἐν σαββάτῳ,
 If man receives circumcision in to sabbath,
 ἵνα ὁ νόμος Μωσέως λυθῇ μὴ,
 that the law of Moses might be dissolved not,
 χολᾶτε ἐμοί, ὅτι ἐποίησα ἄνθρωπον ὅλην ἐν
 are ye angry to me, that I made a man whole in
 σαββάτῳ;
 to sabbath?

24. Κρίνετε μὴ κατ' ὄψιν, ἀλλὰ
 Judge ye not according to sight, but
 κρίνατε τὴν δικαίαν κρίσιν.
 judged ye the just judgment.

25. Οὗν τινες ἐκ τῶν Ἱεροσολυμιτῶν
 Therefore some from of the Jerusalemites
 ἔλεγον· ἐστὶν οὐχ οὗτος, ὃν ζητοῦσιν
 did say: is not this, whom they seek
 ἀποκτεῖναι;
 to slew?

26. Καὶ ἶδε, λαλεῖ παρρησίᾳ, καὶ
 And saw thou, he speaks to open saying, and
 λέγουσι οὐδὲν αὐτῷ μήποτε αἱ
 they say nothing to him: whether at any time the

ἄρχοντες ἔγνωσαν ἀληθῶς, ὅτι οὗτός ἐστιν ὁ
rulers knew truly, that this is the
Χριστός;
Christ?

27. Ἀλλὰ οἶδμεν τοῦτον πόθεν ἐστίν·
But we have known this man whence he is:
δὲ ὅταν ὁ Χριστὸς ἔρχηται, οὐδεὶς γινώσκει
but when the Christ may come, no one knows
πόθεν ἐστίν.
whence he is.

28. Οὖν ὁ Ἰησοῦς ἔκραζεν διδάσκων ἐν τῷ
Therefore the Jesus cried out teaching in the
ἱερῷ, καὶ λέγων· οἶδατε καὶ με, καὶ
temple, and saying; ye have known and me, and
οἶδατε πόθεν εἰμί· καὶ ἐλήλυθα·
ye have known whence I am; and I have come
οὐκ ἀπ' ἐμαυτοῦ, ἀλλ' ὁ πέμψας με ἐστίν
not from of myself, but the sent-ing me is
ἀληθινός, ὃν ὑμεῖς οἶδατε οὐκ.
true, whom ye have known not.

29. Ἐγὼ οἶδα αὐτόν, ὅτι εἰμι παρ'
I have known him, because I am from
αὐτοῦ, καὶ κεῖνος ἀπέστειλεν με.
of him, and he sent away me.

30. Οὖν ἐζήτουν πιάσαι αὐτόν·
Therefore they did seek to seized him:
καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι
and no one cast on on him the hand, because
ἡ ὥρα αὐτοῦ ἐληλύθει οὐκ.
the hour of him had come not yet.

31. Δὲ πολλοὶ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς
But many from of the crowd believed into
αὐτόν, καὶ ἔλεγον· ὅτι ὁ Χριστὸς, ὅταν
him, and they did say; that the Christ, when
ἔλθῃ, μήτι ποιήσει πλεῖονα σημεῖα
he might come, whether or not will he do more signs
ταύτων, ὧν οὗτος ἐποίησεν;
of these, of which this did?

32. Οἱ Φαρισαῖοι ἤκουσαν τοῦ ὄχλου
 The Pharisees heard of the crowd
 γογγύζοντος ταῦτα περὶ αὐτοῦ· καὶ οἱ
 grumbling these things about of him: and the
 Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἀπέστειλαν ὑπηρέτας,
 Pharisees and the chief priests sent away officers,
 ἵνα πιάσωσιν αὐτόν.
 that they might seize him.

33. Οὖν ὁ Ἰησοῦς εἶπεν· Ἐτι μικρὸν
 Therefore the Jesus said; Yet little
 χρόνον εἰμι μετ' ὑμῶν, καὶ ὑπάγω πρὸς
 time I am with of you, and I lead away to
 τὸν πέμψαντά με.
 the sent-ing me.

34. Ζητήσατέ με, καὶ εὐρήσετε οὐκ·
 Ye shall seek me, and ye shall find not:
 καὶ ὅπου ἐγὼ εἰμὶ, ὑμεῖς δύνασθε οὐ ἐλθεῖν.
 and where I am, ye can not to came.

35. Οὖν οἱ Ἰουδαῖοι εἶπον πρὸς ἑαυτούς·
 Therefore the Jews said to themselves:
 Ποῦ εἷτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς
 Where this is about to go, that we
 εὐρήσομεν οὐχ αὐτόν; μὴ μέλλει
 shall find not him? whether is he about
 πορεύεσθαι εἰς τὴν διασπορὰν τῶν Ἑλλήνων, καὶ
 to go into the dispersion of the Greeks, and
 διδάσκειν τοὺς Ἕλληνας;
 to teach the Greeks?

36. Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε·
 What is this the word, which he said:
 Ζητήσατέ με, καὶ εὐρήσετε οὐκ· καὶ ὅπου
 Ye shall seek me, and ye shall find not: and where
 ἐγὼ εἰμὶ, ὑμεῖς δύνασθε οὐ ἐλθεῖν;
 I am, ye can not to came?

37. Δὲ ἐν τῇ ἐσχάτῃ τῇ μεγάλῃ ἡμέρᾳ
 But in to the last the great day
 τῆς ἑορτῆς ὁ Ἰησοῦς εἰστήκει, καὶ ἔκραζε·
 of the feast the Jesus had stood, and cried out,

λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με,
saying: If any one thirsts, let him come to me,
καὶ πινέτω.
and let him drink.

38. Ὁ πιστεύων εἰς ἐμὲ, κατὰς ἣν
The believing into me, according as the
γραφὴ εἶπεν, ποταμοὶ ζῶντος ὕδατος ῥεύσουσιν
writing said, rivers of living water shall flow
ἐκ τῆς κοιλίας αὐτοῦ.
from of the belly of him.

39. (Δὲ εἶπε τοῦτο περὶ τοῦ Πνεύματος,
(But he said this about of the Spirit,
οὗ οἱ πιστεύοντες εἰς αὐτὸν ἐμελλον
of which the believing into him did be about
λαμβάνειν· γὰρ ἅγιον Πνεῦμα ἦν οὐκ ἔτι,
to take: for holy Spirit was not yet, because
οὐδέπω ὁ Ἰησοῦς ἐδοξάσθη.)
not yet the Jesus was glorified.)

40. Οὖν πολλοὶ ἐκ τοῦ ὄχλου,
Therefore many from of the crowd,
ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς
heard-ing the word, did say: This is truly
ὁ προφήτης.
the prophet.

41. Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός·
Others did say: This is the Christ:
δὲ ἄλλοι ἔλεγον· Γὰρ μὴ ἔρχεται ὁ Χριστὸς
but others did say: For whether comes the Christ
ἐκ τῆς Γαλιλαίας;
from of the Galilee?

42. Εἶπεν οὐχὶ ἡ γραφὴ, ὅτι ὁ Χριστὸς
Said not the writing, that the Christ
ἔρχεται ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ
comes from of the seed of David, and from
Βηθλεὲμ τῆς κώμης, ὅπου Δαβὶδ ἦν;
of Bethlehem of the village, where David was?

43. Οὕν . . . σχίσμα ἐγένετο ἐν τῷ ὄχλῳ
 Therefore division was in to the crowd
 δι' αὐτόν.
 through him.

44. Δὲ τινὲς ἐξ αὐτῶν ᾔθελον πιάσαι αὐτόν·
 But some from of them did wish to seized him :
 ἀλλ' οὐδείς ἐπέβαλεν τὰς χεῖρας ἐπ' αὐτόν·
 but no one cast on the hands upon him.

45. Οὕν οἱ ὑπηρέται ἦλθον πρὸς τοὺς
 Therefore the officers came to the
 ἀρχιερεῖς καὶ Φαρισαίους· καὶ ἐκεῖνοι εἶπον αὐτοῖς·
 chief priests and Pharisees: and they said to them :
 Διὰ τί ἡγάγετε οὐκ αὐτόν ;
 Through what led ye not him ?

46. Οἱ ὑπηρέται ἀπεκρίθησαν· Οὐδέποτε ἄνθρωπος
 The officers answered : At no time man
 ἐλάλησεν οὕτως, ὡς ὁ οὗτος ἄνθρωπος.
 spoke thus, as the this man.

47. Οὕν οἱ Φαρισαῖοι ἀπεκρίθησαν αὐτοῖς·
 Therefore the Pharisees answered to them :
 Μὴ καὶ ὑμεῖς πεπλάνησθε ;
 Whether and ye have ye been caused to wander ?

48. Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
 Whether any one from of the rulers believed
 εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων ;
 into him, or out of the Pharisees ?

49. Ἀλλ' ὁ οὗτος ὄχλος, ὁ γινώσκων μὴ τὸν
 But the this crowd, the knowing not the
 νόμον, εἰσὶ ἐπικατάρατοι.
 law, they are accursed.

50. Νικόδημος ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν,
 Nicodemus the came-ing of night to him,
 ὃν εἷς ἐξ αὐτῶν λέγει πρὸς αὐτούς·
 being one out of them says to them.

51. Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον,
 Whether the law of us judges the man,

εἰς ἀκούσθαι μὴ πρότερον παρ' αὐτοῦ, καὶ
if it should hear not former from of him, and
γινῶ τί ποιεῖ;
should know what he does?

52. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ. Μὴ
They answered and said to him: Whether
καὶ εἰ σὺ ἐκ τῆς Γαλιλαίας; ἐρευνήσῃ
and art thou out of the Galilee? scrutinized thou
καὶ ἶδε, ὅτι προφήτης ἐγῆγερται οὐκ
and saw thou, that prophet has been raised not
ἐκ τῆς Γαλιλαίας.
out of the Galilee.

53. Καὶ ἕκαστος ἐπορεύθη εἰς τὸν οἶκον
And each departed to the house
αὐτοῦ.
of himself.

Κεφ. η'. 8.

1. Δὲ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν
But Jesus departed into the mountain of the
ἐλαιῶν.
olives.

2. Δὲ ὄρθρου πάλιν παρεγένετο εἰς τὸ
But of dawn again he did be present into the
ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν καὶ
temple, and all the people did come to him: and
καθίσας ἐδίδασκεν αὐτούς.
caused-ing to sit down he did teach them.

3. Δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἄγουσι
But the scribes and the Pharisees lead
γυναῖκα πρὸς αὐτὸν κατειλημμένην ἐν μοιχείᾳ· καὶ
woman to him having been taken in to adultery: and
στήσαντες αὐτὴν ἐν μέσῳ,
placed-ing her in to middle,

4. Λέγουσιν αὐτῷ· Διδάσκαλε· ἡ αὕτη γυνή
They say to him: O teacher· the this woman
κατελήφθη μοιχευομένη ἐπ' αὐτοφώρῳ.
was taken committing adultery in the very theft.

5. Δε Μωσῆς ἐν τῷ νόμῳ ἐντείλατο τὰς
But Moses in to the law commanded the
τοιαύτας λιθοβολεῖσθαι· τί οὖν λέγεις
such women to be cast with stones: what therefore sayest
σύ;
thou?

6. Δε ἔλεγον τοῦτο πειράζοντες αὐτὸν, ἵνα
But they did say this trying him, that
ἔχουσι κατηγορεῖν αὐτοῦ· Δε ὁ Ἰησοῦς,
they may have to accuse of him: But the Jesus,
κύψας κάτω, ἔγραφεν τῷ δακτύλῳ εἰς τὴν
stooped-ing downwards, did write to the finger into the
γῆν.
land.

7. Δε ὥς ἐπέμενον ἐρωτῶντες αὐτὸν,
But when they did remain asking him,
ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος
stooped-ing up he said to them: The without sin
ὑμῶν, πρῶτος βαλέτω τὸν λίθον ἐπ' αὐτῇ.
of you, first casted he the stone upon to her.

8. Καὶ πάλιν, κύψας κάτω, ἔγραφεν
And again, stooped-ing downwards, he did write
εἰς τὴν γῆν.
into the land.

9. Δε οἱ ἀκούσαντες, καὶ ἐλεγχόμενοι ὑπὸ τῆς
But the heard-ing, and being charged by of the
συνειδήσεως, ἐξήρχοντο εἰς καὶ εἰς, ἀρχάμενοι ἀπὸ
conscience, did come out one after one, began-ning from
τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ ὁ
of the elders until of the last: and the
Ἰησοῦς κατελείφθη μόνος, καὶ ἡ γυνή ἐστῶσα
Jesus was left behind alone, and the woman having stood
ἐν μέσῳ.
in to middle.

10. Δὲ ὁ Ἰησοῦς ἀνακύψας, καὶ θεασάμενος
 But the Jesus stooped-ing up, and saw-ing
 μηδένα πλὴν τῆς γυναικός, εἶπεν αὐτῇ· Ἡ γυνή,
 no one except of the woman, he said to her: The woman,
 ποῦ εἰσιν ἐκείνοι οἱ κατήγοροί σου; οὐδεὶς
 where are they the accusers of thee? no one
 κατέκρινεν σε;
 judged against thee?

11. Δὲ ἡ εἶπεν· Οὐδεὶς, Κύριε. Ὁ Ἰησοῦς εἶπεν
 But she said: No one, O Lord. The Jesus said
 αὐτῇ· οὐδὲ ἐγὼ κατακρίνω σε· πορεύου, καὶ
 to her: neither I judge against thee: go thou, and
 μηκέτι ἁμάρτανε.
 no longer sin thou.

12. Οὖν ὁ Ἰησοῦς πάλιν ἐλάλησε αὐτοῖς,
 Therefore the Jesus again spoke to them,
 λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ
 saying: I am the light of the world: the
 ἀκολουθῶν ἐμοί, περιπατήσει οὐ μὴ ἐν τῇ σκοτίᾳ,
 following to me, shall walk about not not in to the darkness,
 ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 but shall have the light of the life.

13. Οὖν οἱ Φαρισαῖοι εἶπον αὐτῷ· Σὺ
 Therefore the Pharisees said to him: Thou
 μαρτυρεῖς περὶ σεαυτοῦ· ἡ μαρτυρία σου
 bearest witness concerning of thyself: the witness of thee
 ἔστιν οὐκ ἀληθής.
 is not true.

14. Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτοῖς· Καὶ ἐγὼ
 Jesus answered and said to them: And if I
 μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου ἔστιν
 bear witness about of myself, the witness of me is
 ἀληθής, ὅτι οἶδα, πόθεν ἦλθον, καὶ ποῦ
 true, because I have known, whence I came, and where

ὑπάγω· δὲ ὑμῖς οἴδατε οὐκ, πόθεν ἔρχομαι,
I lead away: but ye have known not, whence I come,
ἢ ποῦ ὑπάγω.
or where I lead away.

15. Ὑμεῖς κρίνετε κατὰ τὴν σάρκα, ἐγὼ
Ye judge according to the flesh, I
κρίνω οὐ οὐδένα.
judge not no one.

16. Καὶ δὲ εἰὰν ἐγὼ κρίνω, ἡ ἐμὴ ἡ κρίσις
And but if I judge, the mine the judgment
ἐστὶ ἀληθής· ὅτι ἐγὼ οὐκ μόνος, ἀλλ' ἐγὼ καὶ
is true: because I am not alone, but I and
ὁ πατήρ πέμψας με.
the father sent-ing me.

17. Καὶ δὲ ἐν τῷ νόμῳ τῷ ὑμετέρῳ
And but in to the law to the your
γέγραπται· ὅτι ἡ μαρτυρία δύο ἀνδράπων
it has been written: that the witness of two men
ἐστὶν ἀληθής.
is true.

18. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑαυτοῦ, καὶ
I am the witnessing about of myself, and
πατήρ ὁ πέμψας με μαρτυρεῖ περὶ ἐμοῦ.
the father the sent-ing me bears witness about of me.

19. Οὖν ἔλεγον αὐτῷ· Ποῦ ἐστὶν ὁ
Therefore they did say to him: Where is the
πατήρ σου; Ἰησοῦς ἀπεκρίθη· Οἴδατε οὔτε
father of thee: Jesus answered? Ye have known neither
ἐμὲ, οὔτε τὸν πατέρα μου· εἰ ᾗδετε ἐμὲ, ἂν
me, nor the father of me: if ye had known me, ye
ᾗδετε, καὶ τὸν πατέρα μου.
would have known, and the father of me.

20. Ἐλάλησεν τὰ ταῦτα ῥήματα ἐν τῷ
He spoke the these, sayings in to the
γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς
treasury, teaching in, to the temple: and no one
ἐπιάσεν αὐτὸν, ὅτι ἡ ὥρα αὐτοῦ οὐπω ἐληλύθει.
seized him, because the hour of him not yet had come.

21. Οὖν ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς· Ἐγὼ
 Therefore the Jesus again said to them: I
 ὑπάγω, καὶ ζητήσετέ με, καὶ ἀποθανεῖσθε ἐν
 lead away, and ye shall seek me, and ye shall die in
 τῇ ἁμαρτία ὑμῶν· ὅπου ἐγὼ ὑπάγω, ὑμεῖς
 to the sin of you: where I lead away, ye
 δύνασθε οὐ ἐλθεῖν.
 can not to come.

22. Οὖν οἱ Ἰουδαῖοι ἔλεγον· Μήτι
 Therefore the Jews did say: Whether or not
 ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ
 will he slay himself, because he says: Where I
 ὑπάγω, ὑμεῖς δύνασθε οὐ ἐλθεῖν;
 lead away, ye can not to come?

23. Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστὲ ἐκ τῶν
 And he said to them: Ye are out of the things
 κάτω, ἐγὼ εἰμι ἐκ τῶν ἄνω· ὑμεῖς
 downwards, I am out of the upwards: ye
 ἐστὲ ἐκ τοῦ τούτου κόσμου, ἐγὼ εἰμι οὐκ ἐκ τοῦ
 are out of the this world, I am not out of the
 τούτου κόσμου·
 this world:

24. Οὖν εἶπον ὑμῖν, ὅτι ἀποθανεῖσθε ἐν
 Therefore I said to you, that ye shall die in
 ταῖς ἁμαρτίαις ὑμῶν· γὰρ εἰὰν πιστεύσητε μὴ,
 to the sins of you: for if ye should believe not
 ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.
 that I am, ye shall die in to the sins of you.

25. Οὖν ἔλεγον αὐτῷ· Τίς εἶ σύ; καὶ
 Therefore they did say to him: Who art thou? and
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· καὶ ὅ, τι λαλῶ ὑμῖν
 the Jesus said to them: and whatever I speak to you
 (κατὰ) τὴν ἀρχήν.
 (according to) the beginning.

26. Ἐγὼ πολλὰ λαλεῖν περὶ ὑμῶν, καὶ
 I have many things to speak about of you, and
 κρίνειν· ἀλλ' ὁ πέμψας με ἐστὶν ἀληθής· παγὰ
 to judge: but the sent-ing me is true: and I

ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω
 what things I heard from of him, these things I say
 εἰς τὸν κόσμον.
 into the world.

27. Ἐγνώσαν οὐκ, ὅτι ἔλεγεν τὸν πατέρα
 They knew not, that he did say the father
 αὐτοῖς.
 to them.

28. Οὖν ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὅταν
 Therefore the Jesus said to them: when
 ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε
 ye might raise high the son of the man, then
 γνώσεσθε, Ὅτι ἐγώ εἰμι, καὶ ποιῶ
 ye shall know for yourselves, That I am, and I do
 οὐδὲν ἀπ' ἐμαυτοῦ, ἀλλὰ κατὰς ὁ πατήρ
 nothing from of myself, but according as the father
 μου ἐδίδαξέ με, ταῦτα λαλῶ.
 of me taught me, these things I speak.

29. Καὶ ὁ πέμψας με, ἐστὶν μετ' ἐμοῦ· ὁ
 And the sent-ing me, is with of me: the
 πατήρ ἀφῆκέ με οὐκ μόνον, ὅτι ἐγὼ ποιῶ πάντοτε
 father left me not alone, because I do at all times
 τὰ ἀρεστὰ αὐτῷ.
 the things pleasing to him.

30. Αὐτοῦ λαλοῦντος ταῦτα, πολλοὶ ἐπίστευσαν
 Of him speaking these things, many believed
 εἰς αὐτόν.
 into him.

31. Οὖν ὁ Ἰησοῦς ἔλεγεν πρὸς τοὺς Ἰουδαίους·
 Therefore the Jesus did say to the Jews.
 πεπιστευκότας αὐτῷ· Ἐὰν ὑμεῖς μένητε ἐν
 having believed to him: If you should remain in
 τῷ ἐμῷ τῷ λόγῳ, ἐστὲ ἀληθεῖς μαθηταί μου,
 to the my to the word, ye are truly disciples of me,

32. Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ
 And ye shall know for yourselves the truth, and
 ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.
 the truth shall free you.

33. Ἀπεκρίθησαν αὐτῷ· Ἔσμεν σπέρμα Ἀβραάμ,
They answered to him : We are seed of Abraham,
καὶ δεδουλεύκαμεν οὐδενὶ πρότε· πῶς λέγεις
and we have served to no one at any time : how sayest
σύ· Ὅτι γενήσεσθε ἐλεύθεροι ;
thou : That ye shall be free ?

34. Ὁ Ἰησοῦς ἀπεκρίθη αὐτοῖς· Ἀμὴν ἀμὴν
The Jesus answered to them : Verily verily
λέγω ὑμῖν· Ὅτι πᾶς ὁ ποιοῦν τὴν
I say to you : That every man the doing the
ἁμαρτίαν, ἐστὶ δούλος τῆς ἁμαρτίας.
sin, is slave of the sin.

35. Δὲ ὁ δούλος μένει οὐ ἐν τῇ οἰκίᾳ
But the slave remains not in to the house
εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
into the eternity : the son remains into the
αἰῶνα·
eternity.

36. Οὖν εἰὰν ὁ υἱὸς ἐλευθερώσῃ ὑμᾶς,
Therefore if the son should free you,
ἔσεσθε ὁντως ἐλεύθεροι.
ye shall be truly free.

37. Οἶδα, ὅτι ἐστε σπέρμα Ἀβραάμ·
I have known, that ye are seed of Abraham :
ἀλλὰ ζητεῖτε ἀποκτείνειν με, ὅτι ὁ ἐμὸς ὁ
but ye seek to slew me, because the my the
λόγος χωρεῖ οὐ ἐν ὑμῖν.
word goes not in to you.

38. Ἐγὼ λαλῶ ὃ ἐώρακα παρὰ τῷ
I speak which I have seen with to the
πατρί μου· καὶ οὖν ὑμεῖς ποιεῖτε ὃ
father of me : and therefore ye do which
ἑώρακατε παρὰ τῷ πατρὶ ὑμῶν.
ye have seen with to the father of you.

39. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ·
They answered and they said to him :
Ἀβραάμ ἐστὶ ὁ πατὴρ ἡμῶν. Ὁ Ἰησοῦς λέγει
Abraham is the father of us. The Jesus says

αὐτοῖς· Εἰ ἔστε τίνα τοῦ Ἀβραάμ,
to them: If ye are children of the Abraham,
ἔποιεῖτε τὰ ἔργα τοῦ Ἀβραάμ.
ye did do the works of the Abraham.

40. Δὲ νῦν ζητεῖτε ἀποκτεῖναι με, ἄνθρωπον,
But now ye seek to slew me, a man,
ὃς λελάληκα ὑμῖν τὴν ἀλήθειαν, ἣν
who have spoken to you the truth, which
ἤκουσα παρὰ τοῦ Θεοῦ· Ἀβραάμ ἐποίησεν οὐκ
I heard from of the God: Abraham did not
τοῦτο.
this.

41. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
Ye do the works of the father of you.
Οὗν εἶπον αὐτῷ· Ἡμεῖς γεγενήμεθα
Therefore they said to him: We have been begotten
οὐ ἐκ πορνείας· ἔχομεν ἑνὰ πατέρα, τὸν
not from of fornication: we have one father, the
Θεόν.
God.

42. Ὁ Ἰησοῦς εἶπεν αὐτοῖς· Εἰ ὁ Θεὸς ἦν
The Jesus said to them: If the God was
πατὴρ ὑμῶν, ἂν ἠγαπᾶτε ἐμὲ· γὰρ ἐγὼ
father of you, ye would love me: for I
ἐξῆλθον καὶ ἦκω ἐκ τοῦ Θεοῦ· γὰρ
came out and I come from of the God: for
οὐδὲ ἐλήλυθα ἀπ' ἐμαυτοῦ, ἀλλ' ἐκεῖνος
neither have I come from of myself, but he:
ἀπέστειλεν με.
sent away me.

43. Διατί γινώσκετε οὐ τὴν ἐμὴν τὴν
Wherefore know ye not the my the
λαλίαν; ὅτι δύνασθε οὐ ἀκούειν τὸν ἐμὸν
speech? because ye can not to hear the my
τὸν λόγον.
the word.

44. Ὑμεῖς ἐστὶ ἐκ τοῦ πατρὸς τοῦ διαβόλου,
 Ye are from of the father of the devil,
 καὶ ὑμεῖς θέλετε ποιεῖν τὰς ἐπιθυμίας τοῦ πατρὸς
 and ye will to do the desires of the father;
 ὑμῶν. Ἐκεῖνος ἦν ἀνδραποκτόνος ἀπ' ἀρχῆς,
 of you. He was man-slayer from of beginning,
 καὶ ἔστηκεν οὐχ ἐν τῇ ἀληθείᾳ· ὅτι ἀλήθεια
 and has stood not in to the truth; because truth
 ἐστὶν οὐκ ἐν αὐτῷ· ὅταν λαλῇ τὸ ψεῦδος,
 is not in to him: when he may speak the lie,
 λαλεῖ ἐκ τῶν ἰδίων· ὅτι ἐστὶ
 he speaks from of the his own: because he is
 ψεύστης, καὶ ὁ πατὴρ αὐτοῦ.
 a liar, and the father of it.

45. Δὲ πιστεύετε οὐ μοι, ὅτι λέγω τὴν
 But ye believe not to me, because I say the
 ἀλήθειαν.
 truth.

46. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ
 Who from of you charges me about
 ἁμαρτίας; Εἰ λέγω ἀλήθειαν, διατί πιστεύετε
 of sin? If I say truth, wherefore believe
 ὑμεῖς οὐ μοι;
 ye not to me?

47. Ὁ ὢν ἐκ τοῦ Θεοῦ, ἀκούει τὰ
 The being from of the God, hears the
 ῥήματα τοῦ Θεοῦ· ὑμεῖς ἀκούετε οὐκ διὰ
 sayings of the God: ye hear not through
 τοῦτο, ὅτι ἐστὶ οὐκ ἐκ τοῦ Θεοῦ.
 this, because ye are not from of the God.

48. Οἱ Ἰουδαῖοι ἀπεκρίθησαν καὶ εἶπον αὐτῷ·
 The Jews answered and said to him:
 Λέγομεν ἡμεῖς οὐ καλῶς, ὅτι σὺ εἶ
 Say we not beautifully, that thou art
 Σαμαρεῖτης, καὶ ἔχεις δαίμόνιον;
 a Samaritan, and thou hast a devil?

49. Ἰησοῦς ἀπεκρίθη· Ἐγὼ ἔχω οὐκ δαιμόδιον,
 Jesus answered: I have not a devil,
 ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς
 but I honor the father of me, and ye
 ἀτιμάζετε με.
 honor not me.

50. Δὲ ἐγὼ ζητῶ οὐ τὴν δόξαν μου· ἔστιν
 But I seek not the glory of me: there is
 ὁ ζητῶν καὶ κρίνων.
 the seeking and judging.

51. Ἀμὴν ἀμὴν λέγω ὑμῖν· ἴαν τις
 Verily verily I say to you: if any one
 τηρήσῃ τὸν ἐμὸν τὸν λόγον, θεωρήσῃ
 might keep the my the word, he might perceive
 ὡς μὴ θάνατον εἰς τὸν αἰῶνα.
 not not death into the eternity.

52. Οὖν οἱ Ἰουδαῖοι εἶπον αὐτῷ· Νῦν
 Therefore the Jews said to him: Now
 ἠγνώκαμεν, ὅτι ἔχεις δαιμόδιον· Ἀβραάμ
 we have known, that thou hast a devil: Abraham
 ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν
 died and the prophets, and thou sayest: If
 τις τηρήσῃ τὸν λόγον μου, γεύσεται
 any one might keep the word of me, he should taste
 οὐ μὴ θανάτου εἰς τὸν αἰῶνα.
 not not of death into the eternity.

53. Μὴ εἴ σὺ μείζων τοῦ πατρὸς ἡμῶν
 Whether art thou greater of the father of us
 Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον·
 Abraham, who died? and the prophets died:
 τίνα ποιεῖς σεαυτόν;
 whom makest thou thyself?

54. Ἰησοῦς ἀπεκρίθη· Ἐάν ἐγὼ δοξάζω ἑμαυτόν,
 Jesus answered: If I glorify myself,
 ἡ δόξα μου, ἔστιν οὐδέν· ὁ πατήρ μου ὃν
 the glory of me, is nothing: the father of me whom

ὑμῖς λέγετε, ὅτι ἐστὶ Θεὸς ὑμῶν, ἔστιν ὁ δοξάζων
 ye say, that he is God of you, is the glorifying
 με.
 me.

55. Καὶ ἐγνώκατε οὐκ αὐτόν· δὲ ἐγὼ
 And ye have known not him: but I
 οἶδα αὐτόν· καὶ ἂν εἶπω, ὅτι
 have known him: and if I should say, that
 οἶδα οὐκ αὐτόν, ἔσομαι ψεύστης ὅμοιος
 I have known not him, I shall be a liar like
 ὑμῶν. Ἀλλ' οἶδα αὐτόν, καὶ τηρῶ τὸν
 of you. But I have known him, and I keep the
 λόγον αὐτοῦ.
 word of him.

56. Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο,
 Abraham the father of you exulted in himself,
 ἵνα ἴδῃ τὴν ἐμὴν τὴν ἡμέραν· καὶ εἶδε,
 that he might see the my the day: and he saw,
 καὶ ἐχάρη.
 and he was rejoiced.

57. Οὖν οἱ Ἰουδαῖοι εἶπον πρὸς αὐτόν·
 Therefore the Jews said to him:
 ἔχεις οὐπω πενήκοντα ἔτη, καὶ ὥραπας
 thou hast not yet fifty years, and hast thou seen
 Ἀβραάμ;
 Abraham?

58. Ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὲν ἀμὲν λέγω
 The Jesus said to them: Verily verily I say
 ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ
 to you, before Abraham to been, I
 εἰμ.
 am.

59. Οὖν ἤραν λίθους, ἵνα
 Therefore they took up stones, that
 βάλωσιν ἐπ' αὐτόν· Δὲ Ἰησοῦς
 they might cast upon him: But Jesus

ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ
was hidden, and he came out from of the
ἱεροῦ.
emple.

Κεφ. 9. 9.

1. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν
And leading by he saw man blind
ἐκ γενετῆς.
from of birth.

2. Καὶ οἱ μαθηταὶ αὐτοῦ ἥρῳτησαν αὐτὸν,
And the disciples of him asked him,
λέγοντες· Ῥαββί, τίς ἡμαρτεν; οὗτος, ἢ οἱ
saying; Rabbi, who sinned? this man, or the
γονεῖς αὐτοῦ, ἵνα γεννηθῇ τυφλός;
parents of him, that he should be born blind?

3. Ὁ Ἰησοῦς ἀπεκρίθη· Οὔτε οὗτος
The Jesus answered: Neither this man
ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα τὰ
sinned, nor the parents of him: but that the
ἔργα τοῦ Θεοῦ φανερωθῇ ἐν
works of the of God might be manifested in
αὐτῷ.
to him.

4. Δεῖ ἐμὲ ἐργάζεσθαι τὰ ἔργα τοῦ
It behoves me to work the works of the
πέμψαντός με, ἕως ἔστιν ἡμέρα· νύξ ἔρχεται,
sent-ing me, until it is day: night comes,
ὅτε οὐδεὶς δύναται ἐργάζεσθαι.
when no one can to work.

5. Ὅταν ᾧ ἐν τῷ κόσμῳ, εἰμι φῶς
When I may be in to the world, I am light
τοῦ κόσμου.
of the world.

6. Εἰπὼν ταῦτα, ἔπτυσε χαμαί,
Said-ing these things, he spat on the ground,

καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ
and he made clay from of the spittle, and
ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ
anointed on the clay on the eyes of the
τυφλοῦ,
blind,

7. Καὶ εἶπεν αὐτῷ· Ὑπαγε, νίψαι εἰς
And said to him: Lead away, washed thyself into
τὴν κολυμβήδραν τοῦ Σιλωάμ· (ὃ ἐρμηνεύεται,
the pool of the Siloam: (which is interpreted,
ἀπεσταλμένος.) Οὖν ἀπῆλθεν, καὶ
having been sent away.) Therefore he came away, and
ἐνίψατο, καὶ ἦλθε βλέπων.
he washed himself, and came seeing.

8. Οὖν οἱ γείτονες, καὶ οἱ θεωροῦντες
Therefore the neighbours, and the perceiving
αὐτὸν τὸ πρότερον, ὅτι ἦν προσαίτης,
him to former, because he was beggar,
ἔλεγον· ἐστὶν οὐχ οὗτος ὁ καθήμενος, καὶ
they did say: is not this man the sitting down, and
προσαιτῶν;
begging?

9. Ἄλλοι ἔλεγον· ὅτι οὗτός ἐστιν (ἐκεῖνος)
Others did say: that this man is (he;)
δὲ ἄλλοι· Ὅτι ἐστὶν ὅμοιος αὐτῷ· Ἐκεῖνος
but others; That he is like to him. He
ἔλεγεν· Ὅτι ἐγώ εἰμι.
did say: That I am.

10. Οὖν ἔλεγον αὐτῷ· Πῶς οἱ
Therefore they did say to him: How the
ὀφθαλμοί σου ἀνεώχθησαν;
eyes of thee were opened?

11. Ἐκεῖνος ἀπεκρίθη καὶ εἶπεν· Ἄνθρωπος,
He answered and said; Man,
λεγόμενος Ἰησοῦς, ἐποίησε πηλὸν, καὶ ἐπέχρισε
being said Jesus, made clay, and anointed on

τοὺς ὀφθαλμούς μου, καὶ εἶπέν μοι· Ὑπάγε
 the eyes of me, and said to me: Lead away
 εἰς τὸν Σιλωὰμ, καὶ νίψαι
 into the Siloam, and washed thou thyself:
 Δὲ ἀπελθὼν καὶ νιψάμενος,
 But came-ing away and washed-ing myself,
 ἀνέβλεψα.

I saw thoroughly.

12. Οὖν εἶπον αὐτῷ· ποῦ ἐστὶν ἐκεῖνος;
 Therefore they said to him: where is he?

Λέγει· οἶδα οὐκ.
 He says: I have known not.

13. Ἀγούσιν αὐτὸν, τὸν ποτε τυφλὸν, πρὸς
 They lead him, the once blind, to
 τοὺς Φαρισαίους.
 the Pharisees.

14. Δὲ ἦν σάββατον, ὅτε ὁ Ἰησοῦς
 But it was sabbath, when the Jesus
 ἐποίησεν τὸν πηλὸν, καὶ ἀνέωξεν τοὺς ὀφθαλμούς
 made the clay, and opened the eyes
 αὐτοῦ.
 of him.

15. Οὖν καὶ πάλιν οἱ Φαρισαῖοι ἠρώτων
 Therefore and again the Pharisees did ask
 αὐτὸν, πῶς ἀνέβλεψεν. Δὲ ὁ εἶπεν αὐτοῖς·
 him, how he saw thoroughly. But the said to them;
 Ἐπέθηκε πηλὸν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ
 He put on clay upon the eyes of me, and
 ἐνιψάμην, καὶ βλέπω.
 I washed myself, and I see.

16. Οὖν τινὲς ἐκ τῶν Φαρισαίων
 Therefore some from of the Pharisees
 ἔλεγον· Ὁ οὗτος ἄνθρωπος ἐστὶν οὐκ παρὰ
 did say: The this man is not from
 τοῦ Θεοῦ. ὅτι τηρεῖ οὐ τὸ σάββατον.
 of the of God, because he keeps not the sabbath.
 Ἄλλοι ἔλεγον· Πῶς δύναται ἁμαρτωλὸς ἄνθρωπος
 Others did say: How can sinful man,

ποιεῖν τοιαῦτα σημεῖα; Καὶ σχίσμα ἦν ἐν αὐτοῖς.
to do such signs? And a division was in to them

17. Δέγουσι πάλιν τῷ τυφλῷ· Τί λέγεις σὺ περὶ αὐτοῦ, ὅτι ἤνοιξε τοὺς ὀφθαλμούς σου; Δεὶ ὁ εἶπεν· Ὅτι ἐστὶν προφήτης.
They say again to the blind man; What sayest thou about of him, that he opened the eyes of thee? But the said: That he is prophet.

18. Οὖν οἱ Ἰουδαῖοι ἐπίστευσαν οὐκ περὶ αὐτοῦ, ὅτι ἦν τυφλός, καὶ ἀνέβλεψεν, ἕως οὗτου ὅταν εἶδον αὐτὸν καὶ αὐτοῦ τοῦ ἀναβλέψαντος.
Therefore the Jews believed not about of him, that he was blind, and he saw thoroughly, until when they called the parents of him of the saw-ing thoroughly.

19. Καὶ ἠρώτησαν αὐτούς, λέγοντες· Ἐστὶν οὗτος ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε, ὅτι ἐγεννήθη τυφλός; οὖν πῶς βλέπει ἄρτι;
And they asked them, saying; Is this man the son of you, whom ye say, that he was born blind? therefore how seeks he now?

20. Οἱ γονεῖς αὐτοῦ ἀπεκρίθησαν καὶ εἶπον· Οἶδαμεν, ὅτι οὗτος ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι ἐγεννήθη τυφλός.
The parents of him answered and said; We have known, that this is the son of us, and that he was born blind.

21. Δὲ οἶδαμεν, αὐκ πῶς βλέπει νῦν· ἢ τίς ἤνοιξεν τοὺς ὀφθαλμούς αὐτοῦ, ἡμεῖς οἶδαμεν οὐκ αὐτὸς ἔχει ἡλικίαν, ἐρωτήσατε αὐτόν· αὐτὸς λαλήσει περὶ αὐτοῦ.
But we have known, not how he sees now; or who opened the eyes of him, we have known not: he has age asked ye him: he shall speak about of himself.

22. Οἱ γονεῖς αὐτοῦ εἶπον ταῦτα,
 The parents of him said these things,
 ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· γὰρ οἱ
 because they did fear the Jews: for the
 Ἰουδαῖοι ἤδη συνετέθειντο, ἵνα ἐὰν
 Jews already had been placed together, that if
 τις ὁμολογήσῃ αὐτὸν Χριστὸν, γίνηται
 any man should confess him Christ, he should be
 ἀποσυνάγωγος.
 out of the synagogue.

23. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον·
 Through this thing the parents of him said;
 "Ὅτι ἔχει ἡλικίαν, ἐρωτήσατε αὐτόν.
 That he has age, asked ye him.

24. Οὖν ἐκ δευτέρου (χρόνου) ἐφώνησαν
 Therefore from of second (time) they called
 τὸν ἄνθρωπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ·
 the man, who was blind, and they said to him:
 Δός δόξαν τῷ Θεῷ ἡμεῖς οἶδαμεν, ὅτι ὁ
 Gave thou glory to the God: we have known, that the
 οὗτος ἄνθρωπος ἐστὶν ἁμαρτωλός.
 this man is sinner.

25. Οὖν ἐκεῖνος ἀπεκρίθη καὶ εἶπεν· Εἰ
 Therefore he answered and said: If
 ἐστὶν ἁμαρτωλός, οἶδα οὐκ οἶδα
 he is sinner, I have known not; I have known
 ἐν, ὅτι, ὡν τυφλός, βλέπω ἄρτι.
 one thing, that, being blind, I see now.

26. Δεῖ εἶπον αὐτῷ πάλιν· Τί ἐποίησέ
 But they said to him again: What did he
 σοι; πῶς ἥνοιξε τοὺς ὀφθαλμούς σου;
 to thee? how opened he the eyes of thee?

27. Ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ
 He answered to them; I said to you already, and
 ἠκούσατε οὐκ· τί θέλετε ἀκούειν πάλιν; μὴ
 ye heard not; what will ye to hear again? whether
 καὶ ὑμεῖς θέλετε γενέσθαι μαθηταὶ αὐτοῦ;
 and ye wish to been disciples of him?

28. Ἐλοιδόρησαν αὐτὸν, καὶ εἶπον· Σὺ εἶ μαθητὴς ἐκείνου· δὲ ἡμεῖς ἐσμέν μαθηταὶ τοῦ Μωσῆος.
They reviled him, and they said; Thou art disciples of him; but we are disciples of the Moses.

29. Ἡμεῖς οἶδαμεν, ὅτι ὁ Θεὸς λελάληκεν Μωσῇ· δὲ οἶδαμεν οὐκ τοῦτον πόθεν ἐστίν.
We have known, that the God has spoken to Moses; but we have known not this man whence he is.

30. Ὁ ἄνθρωπος ἀπεκρίθη καὶ εἶπεν αὐτοῖς· Γὰρ ἐν τούτῳ ἐστὶν θαυμαστόν, ὅτι ὑμεῖς οἴδατε οὐκ πόθεν ἐστὶ, καὶ ἀνέῳξε τοὺς ὀφθαλμούς μου.
The man answered and said to them; For in to this thing is a wonderful thing, that ye have known not whence he is, and he opened the eyes of me.

31. Δὲ οἶδαμεν ὅτι ὁ Θεὸς ἀκούει οὐκ ἁμαρτωλῶν· ἀλλ' ἴάν τις ἢ θεοσεβῆς, καὶ ποιῇ τὸ θέλημα αὐτοῦ, ἀκούει τούτου.
But we have known that the God hears not of sinners: but if any man may be a worshipper of God, and he may do the will of him, he hears of this man.

32. Ἠκούσθη οὐκ ἐκ τοῦ αἰῶνος, ὅτι τις ἤνοιξε ὀφθαλμούς γεγεννημένου τυφλοῦ.
It was heard not from of the eternity, that any man opened eyes of one having been born blind.

33. Εἰ οὗτος ἦν μὴ παρὰ Θεοῦ, ἡδύνατο οὐ ποιεῖν οὐδέν.
If this man was not from of God, he was able not to do nothing.

34. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Σὺ ἐγεννήθης ὅλος ἐν ἁμαρτίαις, καὶ διδάσκεις σὺ ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.
They answered and they said to him: Thou wast born whole in to sins, and teachest thou us? And they cast out him outwards.

35. Ὁ Ἰησοῦς ἤκουσεν, ὅτι ἐξέβαλον αὐτὸν
 The Jesus heard, that they cast out him
 ἐξω καὶ εὐρὼν αὐτὸν, εἶπεν αὐτῷ· Πιστεύεις
 out-wards; and found-ing him, he said to him: Believeest
 σὺ εἰς τὸν υἱὸν τοῦ Θεοῦ;
 thou into the son of the God;

36. Ἐκείνος ἀπεκρίθη καὶ εἶπε· Τίς ἐστι (ἐκεῖνος),
 He answered and said: Who is (he),
 Κύριε, ἵνα πιστεύσω εἰς αὐτόν;
 O Lord, that I should believe into him?

37. Δεῖ ὁ Ἰησοῦς εἶπεν αὐτῷ· Καὶ ἰώρακας
 But the Jesus said to him: Both thou hast seen
 αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ὥστιν ἐκεῖνος.
 him, and the speaking with of thee, is he.

38. Δεῖ ὁ εἶφη· Πιστεύω, Κύριε καὶ
 But the said; I believe, O Lord: and
 προσεκύνησεν αὐτῷ.
 he worshipped to him.

39. Καὶ ὁ Ἰησοῦς εἶπεν· Ἐγὼ ἦλθον εἰς κρίμα
 And the Jesus said; I came into judgment
 εἰς τὸν τοῦτον κόσμον, ἵνα οἱ βλέποντες μὴ βλέπωσι,
 into the this world, that the seeing not may see,
 καὶ οἱ βλέποντες γένωνται τυφλοί.
 and the seeing might be blind.

40. Καὶ οἱ ἐκ τῶν Φαρισαίων ὄντες μετ' αὐτοῦ
 And the from of the Pharisees being with of him
 ἤκουσαν ταῦτα, καὶ εἶπον αὐτῷ· καὶ ἐσμὲν ἡμεῖς
 heard these things, and they said to him; and are we
 μὴ τυφλοί;
 not blind?

41. Ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐὰν ᾤτε τυφλοί,
 The Jesus said to them; If ye were blind
 ἂν εἴχετε οὐκ ἁμαρτίαν· δὲ νῦν λέγετε· Ὅτι
 ye would have not sin; but now ye say; That
 βλέπομεν· οὖν ἡ ἁμαρτία ὑμῶν μένει.
 we see: therefore the sin of you remains.

Κεφ. ι. 10.

1. Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ εἰσερχόμενος
 Verily verily I say to you; The coming in
 μὴ διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν
 not through of the door into the fold of the
 προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος ἐστὶ
 sheep, but going up from elsewhere, he is
 κλέπτης καὶ ληστής·
 thief and robber:

2. Δὲ ὁ εἰσερχόμενος διὰ τῆς θύρας, ἐστὶ
 But the coming in through of the door, is
 ποιμὴν τῶν προβάτων.
 shepherd of the sheep.

3. Ὁ θύραρχος ἀνοίγει τούτῳ· καὶ τὰ
 The door-keeper opens to this; and the
 πρόβατα ἀκούει τῆς φωνῆς αὐτοῦ· καὶ καλεῖ
 sheep hears of the voice of him; and he calls
 τὰ ἴδια πρόβατα κατ' ὄνομα, καὶ ἐξάγει
 the own sheep according to name, and he leads out
 αὐτά.
 them.

4. Καὶ ὅταν ἐκβάλῃ τὰ ἴδια πρόβατα,
 And when he might cast out the own sheep,
 πορεύεται ἔμπροσθεν αὐτῶν· καὶ τὰ πρόβατα
 he goes before of them; and the sheep
 ἀκολουθεῖ αὐτῷ, ὅτι οἶδασιν τὴν φωνὴν
 follows to him, because they have known the voice
 αὐτοῦ.
 of him.

5. Δὲ ἀκολουθήσωσιν οὐ μὴ ἀλλοτρίῳ, ἀλλὰ
 But they should follow not not to stranger, but
 φεύξονται ἀπ' αὐτοῦ· ὅτι οἶδασιν
 they will flee from of him; because they have known
 οὐκ τὴν φωνὴν τῶν ἀλλοτρίων.
 not the voice of the strangers.

6. Ὁ Ἰησοῦς εἶπεν αὐταῖς ταύτην τὴν παροιμίαν·
 The Jesus said to them this the proverb:

δὲ ἐπεὶ οὖν ἔγνωσαν οὐκ, τίνα ἦν, ἃ
 but they knew not, what things it was, which
 ἐλάλει αὐτοῖς.
 he did speak to them.

7. Οὖν ὁ Ἰησοῦς εἶπεν πάλιν αὐτοῖς· Ἀμὴν
 Therefore the Jesus said again to them: Verily
 ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν
 verily I say to you, that I am the door of the
 προβάτων.
 sheep.

8. Πάντες ὅσοι ἤλθον πρὸ ἐμοῦ, εἰς
 All as many as came before of me, are
 κλέπται καὶ λησταί· ἀλλὰ τὰ πρόβατα ἤκουσαν
 thieves and robbers: but the sheep heard
 οὐκ αὐτῶν.
 not of them.

9. Ἐγώ εἰμι ἡ θύρα· εἰάν τις εἰσέλθῃ
 I am the door: if any one should come in
 δι' ἐμοῦ, σωθήσεται· καὶ εἰσελεύσεται, καὶ
 through of me, he shall be saved: and he shall come in and
 ἐξελεύσεται, καὶ εὕρήσει νομήν.
 shall come out, and he shall find pasture.

10. Ὁ κλέπτης ἔρχεται οὐκ, εἰ μὴ ἵνα
 The thief comes not, if not that
 κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
 he might steal and he might sacrifice and he might destroy:
 ἐγὼ ἤλθον, ἵνα ἔχωσι ζωὴν, καὶ ἔχωσιν
 I came, that they may have life, and they may have
 περισσόν.
 abundant.

11. Ἐγώ εἰμι ὁ καλὸς ὁ ποιμὴν ὁ
 I am the beautiful the shepherd: the
 καλὸς ὁ ποιμὴν τίθησιν τὴν ψυχὴν αὐτοῦ
 beautiful the shepherd places the life of himself
 ὑπὲρ τῶν προβάτων.
 for of the sheep.

12. Δὲ ὁ μισθωτὸς, καὶ ὢν οὐκ ποιμὴν,
 But the hireling, and being not shepherd,

οὗ τὰ πρόβατα εἰσὶ οὐκ ἴδια, διαρεῖ τὸν
of whom the sheep are not own, perceives the
λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ
wolf coming, and he leaves the sheep, and
φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει
flees: and the wolf seizes them, and he scatters
τὰ πρόβατα.
the sheep.

13. Δὲ ὁ μισθωτὸς φεύγει, ὅτι ἐστὶ μισθωτὸς,
But the hireling flees, because he is hireling,
καὶ μέλει οὐκ αὐτῷ περὶ τῶν προβάτων.
and it concerneth not to him about of the of sheep.

14. Ἐγὼ εἰμι ὁ καλὸς ὁ ποιμὴν, καὶ γινώσκω
I am the beautiful the shepherd, and I know
τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν,
the mine, and I am known by of mine,

15. Καθὰς ὁ πατὴρ γινώσκει με, καὶ γὰρ
According as the father knows me, and I
γινώσκω τὸν πατέρα· καὶ τίθημι τὴν ψυχὴν μου ὑπὲρ
know the father: and I place the life of me for
τῶν προβάτων.
of the sheep.

16. Καὶ ἔχω ἄλλα πρόβατα, ἃ ἔστιν οὐκ
And I have other sheep, which is not
ἐκ τῆς ταύτης αὐλῆς· ἀλλ' οὕτως δεῖ με
from of the this fold: and those it behoves me
ἀγαγεῖν καὶ ἀκούσουσι τῆς φωνῆς μου· καὶ
to lead; and they shall hear of the voice of me: and
γενήσεται μία ποίμνη, εἰς ποιμὴν.
it shall be one flock, one shepherd.

17. Διὰ τοῦτο ὁ πατὴρ ἀγαπᾷ με, ὅτι
Through this the father loves me, because
ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα λάβω αὐτὴν
I place the life of me, that I might take it
πάλιν.
again.

18. Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ
No one takes away it from of me: but I

τίθημι αὐτὴν ἀπ' ἐμαυτοῦ· ἔχω ἐξουσίαν θεῖναι
 place it from of myself: I have power to placed
 αὐτὴν, καὶ ἔχω ἐξουσίαν λαβεῖν αὐτὴν πάλιν·
 it, and I have power to took it again;
 ἔλαβον ταύτην τὴν ἐντολὴν παρὰ τοῦ πατρός
 I took this the command from of the father
 μου.
 of me.

19. Οὖν σχίσμα πάλιν ἐγένετο ἐν τοῖς
 Therefore division again was in to the
 Ἰουδαίοις διὰ τοὺς τούτους λόγους.
 Jews through the these words.

20. Δὲ πολλοὶ ἐξ αὐτῶν ἔλεγον· ἔχει δαιμόνιον,
 But many from of them did say: he has devil,
 καὶ μαίνεται· τί ἀκούετε αὐτοῦ;
 and raves: What hear ye of him?

21. Ἄλλοι ἔλεγον· ταῦτα τὰ ἔστι οὐκ τὰ
 Others did say: these the is not, the
 ῥήματα δαιμονιζομένου· μή δύναται
 sayings of possessed with devils; whether can
 δαιμόνιον ἀνοίγειν ὀφθαλμοὺς τυφλῶν;
 a devil to open eyes of blind?

22. Δὲ τὰ ἐγκαίνια ἐγένετο τοῖς
 But the renovation festivals was to the
 Ἱεροσολύμοις, καὶ ἦν χειμῶν.
 Jerusalems, and it was winter.

23. Καὶ ὁ Ἰησοῦς περιπατεῖ ἐν τῇ
 And the Jesus did walk about in to the
 ἱερῷ, ἐν τῇ στοᾷ Σολομῶνος.
 temple, in to the porch of Solomon.

24. Οὖν οἱ Ἰουδαῖοι ἐκύκλωσαν αὐτὸν, καὶ
 Therefore the Jews encircled him, and
 ἔλεγον αὐτῷ· Ἔως πότε αἰρεῖς τὴν
 they did say to him: Until when raisest the
 ψυχὴν ἡμῶν; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ
 soul of us? if thou art the Christ, said thou
 ἡμῖν παρρησίᾳ.
 to us to open saying.

25. Ὁ Ἰησοῦς ἀπεκρίθη αὐτοῖς· εἶπον
 The Jesus answered to them: I said
 ὑμῖν, καὶ πιστεύετε οὐ· τὰ ἔργα, ἃ
 to you, and ye believe not: the works, which
 ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου,
 I do in to the name of the father of me,
 ταῦτα μαρτυρεῖ περὶ ἐμοῦ.
 these testifies about of me.

26. Ἀλλ' ὑμεῖς πιστεύετε οὐ· γὰρ ἴστε οὐ
 But ye believe not: for ye are not
 ἐκ τῶν ἐμῶν τῶν προβάτων, καθὼς εἶπον
 from of the my of the sheep, according as I said
 ὑμῖν.
 to you.

27. Τὰ ἐμὰ τὰ πρόβατα ἀκούει τῆς φωνῆς
 The my the sheep hears of the voice
 μου, καὶ γὰρ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσίν
 of me, and I know them, and they follow
 μοι.
 to me.

28. Καγὰρ δίδωμι αἰώνιον ζῶν αὐτοῖς, καὶ
 And I give eternal life to them, and
 ἀπόλυνται οὐ μὴ εἰς τὸν αἰῶνα, καὶ
 they might perish not not into the eternity, and
 οὐχ τις ἀρπάσει αὐτὰ ἐκ τῆς χειρὸς
 not any one shall seize them from of the hand
 μου.
 of me.

29. Ὁ πατήρ μου, ὃς δέδωκε μοι,
 The father of me, who has given to me,
 ἐστὶ μείζων πάντων· καὶ οὐδεὶς δύναται ἀρπάξαι
 is greater of all: and no one can to seize
 ἐκ τῆς χειρὸς τοῦ πατρὸς μου.
 from of the hand of the father of me.

30. Ἐγὼ καὶ ὁ πατήρ ἐσμεν ἓν.
 I and the father we are one.

31. Οὖν πάλιν οἱ Ἰουδαῖοι ἐβόστασαν
Therefore again the Jews carried
λίθους, ἵνα λιθάσωσιν αὐτόν.
stones, that they might stone him.

32. Ὁ Ἰησοῦς ἀπεκρίθη αὐταῖς· ἔδειξα ὑμῖν
The Jesus answered to them: I shewed to you
πολλὰ καλὰ ἔργα ἐκ τοῦ πατρὸς μου·
many beautiful works from of the father of me:
διὰ ποῖον ἔργον αὐτῶν λιθάζετε με;
through what sort work of them stone ye me?

33. Οἱ Ἰουδαῖοι ἀπεκρίθησαν αὐτῷ, λέγοντες·
The Jews answered to him, saying:
Περὶ καλοῦ ἔργου λιθάζομεν οὐ σε, ἀλλὰ
About of beautiful work we stone not thee, but
περὶ βλασφημίας, καὶ ὅτι σὺ, ὢν ἄνθρωπος,
about of blasphemy, and because thou, being man,
ποιεῖς σεαυτὸν Θεόν.
makest thyself God.

34. Ὁ Ἰησοῦς ἀπεκρίθη αὐτοῖς· ἔστι οὐκ
The Jesus answered to them: is it not
γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα,
having been written in to the law of you; I said,
ἔστε Θεοί;
ye are Gods?

35. Εἰ εἶπε ἐκείνους θεοὺς, πρὸς οὓς ὁ λόγος
If he said them gods, to whom the word
τοῦ Θεοῦ ἐγένετο, καὶ ἡ γραφὴ δύναται οὐ
of the God was, and the writing can not
λυθῆναι·
to be loosened;

36. Ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπέστειλεν
Whom the father sanctified, and sent away
εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς,
into the world, ye say: That thou blasphemest,
ὅτι εἶπον, εἰμὶ υἱὸς τοῦ Θεοῦ;
because I said, I am the son of the God?

37. Εἰ ποιῶ οὐ τὰ ἔργα τοῦ πατρὸς μου,
 If I do not the works of the father of me,
 πιστεύετε μὴ μοι·
 believe ye not to me;

38. Δε εἰ ποιῶ, καὶ πιστεύετε μὴ ἐμοί,
 But if I do, and if ye may believe not to me,
 πιστεύσατε τοῖς ἔργοις· ἵνα γινῶτε καὶ
 believed ye to the works: that ye might know and
 πιστεύσῃτε, ὅτι ὁ πατὴρ (ἔστι) ἐν ἐμοί, καὶ γὰρ
 ye might believe, that the father (is) in to me, and I
 ἐν αὐτῷ.
 in to him.

39. Οὖν πάλιν ἐζήτουν πιάσαι
 Therefore again they did seek to seized
 αὐτόν· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς
 him: and he came out from of the hand
 αὐτῶν.
 of them.

40. Καὶ ἀπῆλθε πάλιν πέραν τοῦ
 And he came away again beyond of the
 Ἰορδάνου, εἰς τὸν τόπον, ὅπου Ἰωάννης ἦν τὸ
 of Jordan, into the place, where John was the
 πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.
 first baptizing; and he remained there.

41. Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον·
 And many came to him, and they did say:
 "Ὅτι Ἰωάννης μὲν ἐποίησεν οὐδὲν σημεῖον· δὲ
 That John indeed made nothing sign: but
 πάντα, ὅσα Ἰωάννης εἶπεν περὶ τούτου,
 all things, as many as John said about of this man,
 ἦν ἀληθῆ.
 was true.

42. Καὶ πολλοὶ ἐκεῖ ἐπίστευσαν εἰς αὐτόν.
 And many there believed into him.

Κεφ. ια'. 11.

1. Δὲ ἦν τις Λάζαρος ἀσθενῶν,
 But there was some man Lazarus being infirm,
 ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ
 from of Bethany, from of the village of Mary and
 Μάρθας τῆς ἀδελφῆς αὐτῆς.
 of Martha of the sister of her.

2. Δὲ Μαρία ἦν ἡ ἀλείψασα τὸν Κύριον
 But Mary was the anointed-ing the Lord
 μύρον, καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς
 to ointment, and wiped-ing the feet of him to the
 θριξίν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος
 hairs of herself; of whom the brother Lazarus
 ἥσθενει.
 was infirm.

3. Οὖν αἱ ἀδελφαὶ ἀπέστειλαν πρὸς αὐτὸν.
 Therefore the sisters sent away to him,
 λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς,
 saying: O Lord, saw thou, whom thou lovest,
 ἀσθενεῖ.
 is infirm.

4. Δὲ ὁ Ἰησοῦς ἀκούσας εἶπεν· ἡ αὕτη
 But the Jesus heard-ing said; the this
 ἀσθενεία ἐστὶ οὐκ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς
 infirmity is not to death, but for of the
 δόξης τοῦ Θεοῦ, ἵνα ὁ υἱὸς τοῦ Θεοῦ
 glory of the God, that the son of the God
 δοξασθῇ δι' αὐτῆς.
 might be glorified through of it.

5. Δὲ ὁ Ἰησοῦς ἠγαπᾷ τὴν Μάρθαν, καὶ
 But the Jesus did love the Martha, and
 τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον.
 the sister of her, and the Lazarus.

6. Οὖν ὡς ἤκουσεν ὅτι ἀσθενεῖ, τότε
 Therefore when he heard that he is infirm, when

μὲν ἔμεινεν ἐν τόπῳ ᾧ ἦν, δύο
indeed he remained in to place to which he was, two
ἡμέρας.
days.

7. Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς
Afterwards after this he says to the disciples :

Ἀγωμεν πάλιν εἰς τὴν Ἰουδαίαν.
We may lead again into the Judea.

8. Οἱ μαθηταὶ λέγουσιν αὐτῷ· Ῥαββί, οἱ
The disciples say to him : Rabbi, the
Ἰουδαῖοι νῦν ἐζητοῦν λιθάσαι σε, καὶ πάλιν
Jews now did seek to stoned thee, and again
ὑπάγεις ἐκεῖ;
leadest away there?

9. Ἰησοῦς ἀπεκρίθη· Εἰσὶν οὐχὶ δώδεκα ὥραι
Jesus answered; Are there not twelve hours
τῆς ἡμέρας; εἰάν τις περιπατῇ ἐν τῇ
of the day? if any man may walk about in to the
ἡμέρᾳ, προσκόπτει οὐ· ὅτι βλέπει
day, he strikes against (stumbles) not; because he sees
τὸ φῶς τοῦ τούτου κόσμου·
the light of the this world :

10. Δὲ εἰάν τις περιπατῇ ἐν τῇ νυκτὶ
But if any man may walk about in to the night
προσκόπτει, ὅτι τὸ φῶς ἐστὶν οὐκ ἐν
he strikes against, because the light is not in
αὐτῷ.
to him.

11. Εἶπε ταῦτα· καὶ μετὰ τοῦτο
He said these things; and after this
λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν
he says to them : Lazarus the friend of us
κεικόμενται· ἀλλὰ πορεύομαι, ἵνα
has been made to sleep; but I go, that
ἐξυπνίσω αὐτόν.
I might awake him.

12. Οὖν οἱ μαθηταὶ αὐτοῦ εἶπον· Κύριε,
Therefore the disciples of him said: O Lord,
εἰ κοιμήσεται, σωθήσεται.
if he has been made to sleep, he shall be saved.

13. Δὲ ὁ Ἰησοῦς εἰρήκει περὶ τοῦ θανάτου
But the Jesus had spoken about of the death
αὐτοῦ· δὲ ἐκείνοι ἔδοξαν, ὅτι λέγει περὶ τῆς
of him: but they supposed, that he says about of the
κοιμήσεως τοῦ ὕπνου.
resting of the sleep.

14. Οὖν τότε ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Therefore then the Jesus said to them
παρρησία· Λάζαρος ἀπέθανε.
to open saying: Lazarus died.

15. Καὶ χαίρω δι' ὑμᾶς, ὅτι ἤμην
And I rejoice through you, because I had been
οὐκ ἐκεῖ, ἵνα πιστεύσητε· ἀλλ' ἄγωμεν,
not there, that ye might believe; but we may lead,
πρὸς αὐτόν.
to him.

16. Οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος,
Therefore Thomas, the being said Didymus,
εἶπεν τοῖς συμμαθηταῖς· καὶ ἡμεῖς ἄγωμεν,
said to the fellow-disciples; and we may lead,
ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
that we might die with of him.

17. Οὖν ὁ Ἰησοῦς ἐλθὼν εὑρεν αὐτόν
Therefore the Jesus came-ing found him
ἤδη ἔχοντα (ἑαυτόν) τέσσαρας ἡμέρας ἐν τῇ
already having (himself) four days in to the
μνημείῳ.
tomb.

18. Δὲ ἡ Βηθανία ἦν ἐγγὺς τῶν Ἱεροσολύμων,
But the Bethany was near of the of Jerusalem,
ὡς ἀπὸ δεκαπέντε σταδίων.
as from fifteen of furlongs.

19. Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθίσαν
And many from of the Jews had come

πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα
to the women about Martha and Mary, that
παράμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ
they might console them abot of the brother
αὐτῶν.
of them.

20. Οὖν ἡ Μάρθα, ὡς ἤκουσεν ὅτι
Therefore the Martha, when she heard that
ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Δὲ Μαρία
the Jesus comes, met to him: But Mary
ἐκαθέζετο ἐν τῷ οἴκῳ.
did sit herself down in to the house.

21. Οὖν ἡ Μάρθα εἶπεν πρὸς τὸν Ἰησοῦν·
Therefore the Martha said to the Jesus:
Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου
O Lord, if thou wast here, the brother of me
ἂν ἐτιθνήκει οὐκ.
would have died not.

22. Ἀλλὰ καὶ νῦν οἶδα, ὅτι ὁ Θεὸς
But and now I have known, that the God
δώσει σοι ὅσα ἂν αἰτήσῃ τὸν
will give to thee as many things as thou mightest ask the
Θεόν.
God.

23. Ὁ Ἰησοῦς λέγει αὐτῇ· Ὁ ἀδελφός σου
The Jesus says to her: The brother of thee
ἀναστήσεται.
shall raise himself up.

24. Μάρθα λέγει αὐτῷ· Οἶδα, ὅτι
Martha says to him: I have known, that
ἀναστήσεται ἐν τῇ ἀναστάσει, ἐν τῇ
he shall raise himself up in to the resurrection, in to the
ἐσχάτῃ ἡμέρᾳ.
last day.

25. Ὁ Ἰησοῦς εἶπεν αὐτῇ· Ἐγώ εἰμι ἡ
The Jesus said to her: I am the

ἀνάστασις, καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, καὶ
resurrection, and the life: the believing into me, and if
ἀποθάνῃ, ζήσεται.
he should die, he shall live.

26. Καὶ πᾶς ὁ ζῶν, καὶ πιστευὼν εἰς
And every man the living, and believing into
ἐμὲ, ἀποθάνῃ οὐ μὴ εἰς τὸν αἰῶνα. Πιστεύεις
me, he might die not not into the eternity. Believest thou
τοῦτο;
this thing?

27. Λέγει αὐτῷ· Ναί, Κύριε· ἐγὼ πεπίστευκα,
She says to him: Yea, O Lord: I have believed,
ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ
that thou art the Christ, the son of the God, the
ἐρχόμενος εἰς τὸν κόσμον.
coming into the world.

28. Καὶ εἰποῦσα ταῦτα ἀπῆλθε, καὶ
And said-ing these things he came away, and
ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λαΐδρα,
he called Mary the sister of herself privately
εἰποῦσα· Ὁ διδάσκαλος παρῆστι, καὶ φωνεῖ σε.
said-ing, The teacher is present, and calls thee.

29. Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ
The, when she heard, raises herself quickly, and
ἐρχεται πρὸς αὐτόν.
comes to him.

30. Δὲ ὁ Ἰησοῦς οὐκ ἔληλύθει εἰς τὴν κώμην·
But the Jesus not yet had come to the village;
ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ἡ Μάρθα ὑπήνητησεν
but was in to the place, where the Martha met
αὐτῷ.
to him.

31. Οὖν οἱ Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς
Therefore the Jews, the being with of her
ἐν τῇ οἰκίᾳ, καὶ παραμυθούμενοι αὐτήν, ἰδόντες
in to the house, and consoling her, sawing
τὴν Μαρίαν, ὅτι ἀνίστη καὶ ἐξῆλθεν ταχέως,
the Mary, that she stood up and came out quickly,

ἠκολούθησαν αὐτῇ, λέγοντες· Ὅτι ὑπάγει εἰς
they followed to her, saying; That she leads away to
τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.
the tomb, that she might weep there.

32. Οὖν ἡ Μαρία, ὡς ἦλθεν ὅπου ὁ
Therefore the Mary, when she came where the
Ἰησοῦς ἦν, ἰδοῦσα αὐτόν, ἔπεσεν εἰς τοὺς πόδας
Jesus was, saw—ing him, fell to the feet
αὐτοῦ, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, ὁ
of him, saying to him: O Lord, if thou wast here, the
ἀδελφός μου ἂν ἀπέθανέ οὐκ.
brother of me would die not.

33. Οὖν Ἰησοῦς, ὡς εἶδεν αὐτὴν κλαίουσαν,
Therefore Jesus, when he saw her weeping,
καὶ τοὺς Ἰουδαίους συνελθόντας αὐτῇ κλαίοντας,
and the Jews came-ing with to her weeping,
ἐνερμήσατο τῷ πνεύματι, καὶ ἐτάραξεν
he groaned in himself to the spirit, and disturbed
ἑαυτὸν,
himself,

34. Καὶ εἶπε· ποῦ τίθεικατε αὐτόν;
And he said: where have ye placed him?

35. Λέγουσι αὐτῷ· Κύριε, ἔρχου καὶ ἴδε.
They say to him: O Lord, come thou and saw thou.

Ὁ Ἰησοῦς ἰδάκρυσεν.
The Jesus wept.

36. Οὖν οἱ Ἰουδαῖοι ἔλεγον· Ἴδε, πῶς
Therefore the Jews did say: Saw thou, how
ἐφίλει αὐτόν.
he did love him.

37. Δὲ τινὲς ἐξ αὐτῶν εἶπον· Οὗτος ὁ
But some from of them said: This the
ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ἠδύνατο
opened—ing the eyes of the blind, did he be able
οὐκ ποιῆσαι, ἵνα καὶ οὗτος ἀποθάνῃ μὴ;
not to made, that and this man might die not?

38. Οὖν Ἰησοῦς, πάλιν ἐμνευμάμενος ἐν
Therefore Jesus, again groaning in himself in

ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Δὲ ἦν
to himself, comes into the tomb. But it was
σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.
a cave, and a stone did lie upon upon to it.

39. Ὁ Ἰησοῦς λέγει· Ἄρατε τὸν λίθον.
The Jesus says: Took ye away the stone.

Μάρθα, ἡ ἀδελφὴ τοῦ τεθνηκότος, λέγει· Κύριε,
Martha, the sister of the having died, says: O Lord,
ὅζεις ἤδη γάρ ἐστι τεταρταῖος.
he smells already: for it is fourth day.

40. Ὁ Ἰησοῦς λέγει αὐτῇ· Εἶπον οὐκ σοι,
The Jesus says to her: Said I not to thee,
ὅτι εἰάν πιστεύσῃς, ὅψει τὴν δόξαν
that if thou shouldest believe, thou shalt see the glory
τοῦ Θεοῦ.
of the God?

41. Οὖν ἦραν τὸν λίθον. Δὲ ὁ Ἰησοῦς
Therefore they took away the stone. But the Jesus
ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ,
raised the eyes upwards, and said; O Father,
εὐχαριστῶ σοι, ὅτι ἤκουσάς μου.
I thank to thee, that thou heardest of me.

42. Δὲ ἐγὼ ᾔδειν, ὅτι ἀκούεις πάντοτε
But I had known, that thou hearest always
μου· ἀλλ' εἶπον διὰ τὸν ὄχλον τὸν
of me: but I said through the crowd the
περισσῶτα, ἵνα πιστεύσωσιν, ὅτι σὺ
having stood round, that they might believe, that thou
ἀπίστευίλας με.
sentest away me.

43. Καὶ εἰπὼν ταῦτα, ἐκραύγασε μεγάλην
And said-ing these things, he cried out to great
φωνῇ· Δάζαρε, δεῦρο ἔξω.
voice: O Lazarus, hither outwards.

44. Καὶ ὁ τεθνηκὼς ἐξῆλθεν, δεδεμένος
And the having died came out, having been bound
(κατὰ) τοὺς πόδας καὶ τὰς χεῖρας κειρίαις·
(according to) the feet and the hands to bandages:

καὶ ἡ ὄψις αὐτοῦ περιεδέδετο σουδαρίῳ·
 and the visage of him had been bound around to napkin :
 Ὁ Ἰησοῦς λέγει αὐτοῖς· Λύσατε αὐτὸν, καὶ
 The Jesus says to them : Loosed ye him, and
 ἄφετε ὑπάγειν.
 sent ye away to lead away.

45. Οὖν πολλοὶ ἐκ τῶν Ἰουδαίων, οἱ
 Therefore many from of the Jews, the
 ἐλθόντες πρὸς τὴν Μαρίαν, καὶ δεασάμενοι
 came-ing to the Mary, and sawing for themselves
 ἃ ἐποίησεν, ἐπίστυσαν εἰς αὐτόν.
 which things, he did, believed into him.

46. Δὲ τινὲς ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς
 But some from of them came away to the
 Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ὁ
 Pharisees, and they said to them which things the
 Ἰησοῦς ἐποίησεν.
 Jesus did.

47. Οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 Therefore the chief priests and the Pharisees
 συνήγαγον συνέδριον, καὶ ἔλεγον· Τί ποιούμεν ;
 led together a-council, and they did say : What do we ?
 ὅτι ὁ οὗτος ἄνθρωπος ποιεῖ πολλὰ σημεῖα.
 that the this man does many signs.

48. Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες
 If we might send away him so, all men
 πιστεύσουσιν εἰς αὐτόν· καὶ οἱ Ῥωμαῖοι ἐλεύσονται,
 will believe into him : and the Romans will come,
 καὶ ἀροῦσιν καὶ τὸν τόπον καὶ τὸ ἔθνος
 and they will take away and the place and the nation
 ἡμῶν.
 of us.

49. Δέ τις εἷς ἐξ αὐτῶν, Καϊάφας, ὢν
 But some one from of them, Caiaphas, being
 ἀρχιερεὺς τοῦ ἐκείνου ἐνιαυτοῦ, εἶπεν αὐτοῖς·
 high priest of the that year, said to them :
 Ὑμεῖς οἴδατε οὐκ οὐδέν·
 Ye have known not nothing :

50. Οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν,
 Neither reckon ye, that it conduces to us,
 ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ
 that one man might die for of the people, and
 τὸ ὅλον ἔθνος ἀπόληται μὴ.
 the whole nation might perish not.

51. Δὲ εἶπεν οὐκ τοῦτο ἀφ' ἑαυτοῦ· ἀλλ'
 But he said not this from of himself: but
 ὡν ἀρχιερεὺς τοῦ ἐκεῖνου ἐνιαυτοῦ, προεφῆτευσεν
 being high priest of the that year, he prophesied
 ὅτι ὁ Ἰησοῦς ἐμελλεν ἀποθνήσκειν ὑπὲρ τοῦ
 that the Jesus was about to die for of the
 ἔθνους·
 nation:

52. Καὶ οὐχ μόνον ὑπὲρ τοῦ ἔθνους, ἀλλ' ἵνα
 And not only for of the nation, but that
 συναγάγῃ τὰ δισκορπισμένα τέκνα
 he might lead together the having been scattered children
 τοῦ Θεοῦ εἰς ἓν.
 of the God into one.

53. Οὖν ἀπ' τῆς ἐκεῖνης ἡμέρας
 Therefore from of the that day
 συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν
 they counselled together for themselves that they might slay
 αὐτόν.
 him.

54. Οὖν Ἰησοῦς περιπατεῖ οὐκ ἔτι
 Therefore Jesus did walk about not yet
 παρρησίᾳ ἐν τοῖς Ἰουδαίοις, ἀλλ' ἀπῆλθεν
 to open saying in to the Jews, but he came away
 ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς
 thence into the region near of the desert, into
 πόλιν λεγομένην Ἐφραΐμ· κακεῖ διέτριβε (χρόνον)
 city being called Ephraim: and there he did spend (time)
 μετὰ τῶν μαθητῶν αὐτοῦ.
 with of the disciples of himself.

55. Δὲ τὸ πάσχα τῶν Ἰουδαίων ἦν ἐγγύς·
 But the passover of the Jews was near:

καὶ πολλοὶ ἀνέβησαν ἐκ τῆς χώρας εἰς Ἱερουσόλυμα
and many went up from of the region into Jerusalem
πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν
before of the passover, that they might purify
ἑαυτούς.
themselves.

56. Οὖν ἐζήτουν τὸν Ἰησοῦν, καὶ
Therefore they did seek the Jesus, and
ἔλεγον μετ' ἀλλήλων ἱστηκότες ἐν τῷ
they did say with of one another having stood in to the
ιερῷ· Τί δοκεῖ ὑμῖν; ὅτι ἔλθῃ οὐ
temple: What seems to you? that he should come not
μὴ εἰς τὴν ἑορτήν;
not into the feast?

57. Δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
But and the chief priests and the Pharisees
δεδόκεισαν ἐντολήν, ἵνα ἵαν τις γινῶ,
had given commandment, that if any man might know,
ποῦ ἐστι, μηνύσῃ, ὥπως πιάσωσιν
where he is, he should indicate, that they might seize
αὐτόν.
him.

Κεφ. ιβ'. 12.

1. Οὖν ὁ Ἰησοῦς ἦλθεν ἕξ ἡμερῶν πρὸ
Therefore the Jesus came of six days before
τοῦ πάσχα εἰς Βηθανίαν, ὅπου ἦν Λάζαρος
of the passover into Bethany, where was Lazarus
ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.
the having died, whom he raised from of dead bodies.

2. Οὖν ἐποίησαν ἐκεῖ δεῖπνον αὐτῷ, καὶ ἡ
Therefore they made there a supper to him, and the
Μάρθα διηκόνει· δὲ ὁ Λάζαρος ἦν εἷς τῶν
Martha did serve: but the Lazarus was one of the
ἀνακειμένων συν αὐτῷ.
reclining with to him.

3. Οὖν ἡ Μαρία, λαβοῦσα λίτραν
 Therefore the Mary, taking pound
 πιστιπῆς πολυτίμου μύρου νάρδου, ἤλειψε
 of faithful (*genuine*) precious ointment of nard, anointed
 τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε τοὺς πόδας αὐτοῦ
 the feet of the of Jesus, and wiped the feet of him
 ταῖς θριξίν αὐτῆς· δὲ ἡ οἰκία ἐπληρώθη ἐκ
 to the hairs of herself: but the house was filled from
 τῆς ὁσμῆς τοῦ μύρου.
 of the scent of the ointment.

4. Οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας
 Therefore one from of the disciples of him, Judas
 Ἰσκαριώτης (υἱὸς) Σίμωνος, ὁ μέλλων παραδιδόναι
 Iscariot (son) of Simon, the being about to give up
 αὐτὸν λέγει·
 him says:

5. Διατί ἐπράθη οὐκ τὸ τοῦτο μύρον
 Wherefore was sold not the this ointment
 τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;
 of three hundreds denarii, and it was given to poor?

6. Δὲ εἶπε τοῦτο, οὐχ ὅτι ἐμελεν
 But he said this, not because it did concern
 αὐτῷ περὶ τῶν πτωχῶν, ἀλλ' ὅτι ἦν κλέπτης,
 to him about of the poor, but because he was thief,
 καὶ εἶχε τὸ γλωσσόκομον, καὶ ἐβάσταζεν τὰ
 and he did have the bag, and he did bear the things
 βαλλόμενα.
 being cast.

7. Οὖν ὁ Ἰησοῦς εἶπεν· Ἄφες αὐτήν·
 Therefore the Jesus said: Left thou her:
 τετήρηκεν αὐτὸ εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
 she has kept it into the day of the entombing
 μου.
 of me.

8. Γὰρ ἔχετε πάντοτε τοὺς πτωχοὺς μεθ'
 For ye have always the poor with
 ἑαυτῶν, δὲ ἔχετε οὐ ἐμὲ πάντοτε.
 of selves, but ye have not me always.

9. Οὐν πολὺς ὄχλος ἐκ τῶν Ἰουδαίων
Therefore much-crowd from of the Jews
ἔγνω, ὅτι ἐστὶ ἐκεῖ καὶ ἦλθον, οὐ διὰ
knew, that he is there: and they came, not through-
τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα ἴδωσι καὶ τὸν
the Jesus alone, but that they might see and the
Λάζαρον, ὃν ἤγειρεν ἐκ νεκρῶν.
Lazarus, whom he raised from of dead.

10. Δὲ οἱ ἀρχιερεῖς ἐβουλεύσαντο,
But the chief priests consulted for themselves,
ἵνα ἀποκτείνωσιν καὶ τὸν Λάζαρον·
that they might kill and the Lazarus:

11. Ὅτι πολλοὶ τῶν Ἰουδαίων ὑπήγον
Because many of the Jews did lead away
δι' αὐτόν, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
through him, and they did believe to the Jesus.

12. Τῇ ἐπαύριον πολὺς ὄχλος, ὃ ἐλθὼν εἰς
To the morrow much crowd, the came-ing into
τὴν ἑορτὴν, ἀκούσαντες, ὅτι ὁ Ἰησοῦς ἔρχεται εἰς
the feast, heard-ing, that the Jesus comes into
Ἱερουσόλυμα,
Jerusalems,

13. Ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ
They took the boughs of the palm-trees, and
ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον·
they came out into a meeting to him, and they did cry:
Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Hosanna, having been blessed the coming in to name
Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.
of Lord, the king of the Israel.

14. Δὲ ὁ Ἰησοῦς εὗρὼν ὄναριον, ἐκάθισεν
But the Jesus found-ing a young ass, seated
(ἑαυτὸν) ἐπ' αὐτὸ, καθὰς ἐστὶ γεγραμμένον·
(himself) upon it, according as it is having been written:

15. Φεβοῦ μὴ, θυγάτηρ Σιών· ἰδοὺ,
Frighten thyself not, O daughter of Sion: saw thou,

ὁ βασιλεύς σου ἔρχεται καθήμενος ἐπὶ πᾶλον
 the king of thee comes sitting down upon a foal
 ὄνου.
 of ass.

16. Δὲ οἱ μαθηταὶ αὐτοῦ ἔγνωσαν οὐκ
 But the disciples of him knew not
 ταῦτα τὸ πρῶτον· ἀλλ' ὅτι ὁ Ἰησοῦς
 these things the first: but when the Jesus
 ἰδοξάσθη, τότε ἐμνήσθησαν, ὅτι ταῦτα
 was glorified, then they recollected, that these things
 ἦν γεγραμμένα ἐπ' αὐτῷ, καὶ ἐποίησαν
 was having been written upon to him, and they did
 ταῦτα αὐτῷ.
 these things to him.

17. Οὖν ὁ ὄχλος, ὁ ὢν μετ' αὐτοῦ,
 Therefore the crowd, the being with of him,
 ἱμαρτύρει, ὅτι ἐφώνησεν τὸν Λάζαρον ἐκ τοῦ
 did testify, that he called the Lazarus from of the
 μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.
 tomb, and he raised him from of dead.

18. Διὰ τοῦτο καὶ ὁ ὄχλος ἐπήντησεν
 Through this thing and the crowd met
 αὐτῷ, ὅτι ἤκουσαν αὐτὸν πεποιηκέναι τὸ
 to him, because they heard him to have done the
 τοῦτο σημεῖον.
 this sign.

19. Οὖν οἱ Φαρισαῖοι εἶπον πρὸς ἑαυτούς·
 Therefore the Pharisees said to themselves·
 Θεωρεῖτε, ὅτι ὠφελεῖτε οὐκ οὐδέν; Ἴδε, ὁ
 Perceive ye, that ye profit not nothing? saw thou, the
 κόσμος ἀπῆλθεν ὀπίσω αὐτοῦ.
 world came away after of him.

20. Δὲ ἦσαν τινες Ἕλληνες ἐκ τῶν
 But there were some Greeks from of the
 ἀναβαίνονταν, ἵνα προσκυνήσωσιν· ἐν τῇ ἑορτῇ.
 going up, that they might worship in to the feast.

21. Οὖν οὗτοι προσῆλθον τῷ Φιλίππῳ,
 Therefore these came to to the Philip,

τῷ ἀπὸ Βηθσαιᾶ τῆς Γαλιλαίας, καὶ
to the from of Bethsaida of the Galilee, and
ἡρώτων αὐτὸν, λέγοντες· Κύριε, θέλομεν, ἰδεῖν
they did ask him, saying: O Lord, we will to saw
τὸν Ἰησοῦν.
the Jesus.

22. Φίλιππος ἔρχεται, καὶ λέγει τῷ Ἀνδρέᾳ·
Philip comes, and he says to the Andrew:
καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ
and again Andrew and Philip say to the
Ἰησοῦ.
Jesus.

23. Δὲ ὁ Ἰησοῦς ἀπεκρίνατο αὐτοῖς,
But the Jesus answered to them,
λέγων· Ἡ ὥρα ἐλήλυθεν, ἵνα ὁ υἱὸς τοῦ
saying: The hour has come, that the son of the
ἀνθρώπου δοξασθῇ.
man might be glorified.

24. Ἀμὴν ἀμὴν λέγω ὑμῖν· ἐὰν ὁ κόκκος τοῦ
Verily verily I say to you: if the grain of the
σίτου, πεισὼν εἰς τὴν γῆν, ἀποθάνῃ μὴ, αὐτὸς
corn, fell-ing into the earth, should die not, it
μένει μόνος· δὲ ἐὰν ἀποθάνῃ, φέρει πολὺν
remains alone: but if it should die, it bears much
καρπὸν.
fruit.

25. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει
The loving the life of himself, he shall lose
αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
it: and the hate-ing the life of himself in to the
τούτῳ κόσμῳ, φυλάξει αὐτήν εἰς αἰώνιον ζωὴν.
this world, shall guard it into eternal life.

26. Ἐὰν τις διακονῇ ἐμοί, ἀκολουθεῖτω
If any one may serve to me, let him follow
ἐμοί· καὶ ὅπου ἐγὼ εἰμὶ, καὶ ἐκεῖ ὁ ἐμὸς
to me; and where I am, and there the my

διάκονος ἔσται· ἰάν τις διακονῇ ἐμοί, ὁ
 servant shall be: if any one may serve to me, the
 πατὴρ τιμήσει αὐτόν.
 father shall honour him.

27. Νῦν ἡ ψυχὴ μου τετάρακται· Καὶ
 Now the soul of me has been disturbed: And
 τί εἶπω; Πάτερ, σῶσόν με ἐκ
 what should I say? O Father, saved thou me from
 τῆς ταύτης ὥρας· ἀλλὰ ἦλθον διὰ τοῦτο εἰς
 of the this hour: but I came through this into
 τὴν ταύτην ὥραν.
 the this hour.

28. Πάτερ, δόξασεν τὸ ὄνομα σου·
 O Father, glorified thou the name of thee:
 Οὖν φωνὴ ἦλθεν ἐκ τοῦ οὐρανοῦ· Καὶ
 Therefore a voice came from of the heaven: And
 ἐδόξασα, καὶ δοξάσω πάλιν.
 I glorified, and I will glorify again.

29. Οὖν ὁ ὄχλος, ὁ ἑστὼς, καὶ
 Therefore the crowd, the having stood, and
 ἀκούσας, εἶλεγε βροντὴν γεγονέναι· Ἄλλοι
 heard-ing, did say thunder to have been: Others
 εἶλεγον· Ἄγγελος λελάληκεν αὐτῷ.
 did say: An angel has spoken to him.

30. Ὁ Ἰησοῦς ἀπεκρίθη, καὶ εἶπεν· Ἡ αὕτη
 The Jesus answered, and said: The this
 φωνὴ γίγνεται οὐ δι' ἐμὲ, ἀλλὰ δι'
 voice has been not through me, but through
 ὑμᾶς.
 you.

31. Νῦν ἔστι κρίσις τοῦ τούτου κόσμου·
 Now is judgment of the this world:
 νῦν ὁ ἄρχων τοῦ τούτου κόσμου ἐκβληθήσεται
 now the ruler of the this world shall be cast out
 ἔξω.
 outwards.

32. Καὶ γὰρ εἰ ἂν ὑψωθῶ ἐκ τῆς
And I if I might be lifted up from of the
γῆς, ἐλκύσω πάντα πρὸς ἑμαυτόν·
earth, shall draw all to myself:

33. Δὲ ἔλεγε τοῦτο, σημαίνων ποίῳ
But he did say this, signifying to what sort
θανάτῳ ἤμελλεν ἀποθνήσκειν.
death he was about to die.

34. Ὁ ὄχλος ἀπεκρίθη αὐτῷ· Ἡμεῖς ἠκούσαμεν
The crowd answered to him: We heard
ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν
from of law that the Christ remains into the
αἰῶνα· καὶ πῶς λέγεις σὺ, ὅτι δεῖ τὸν υἱὸν
eternity: and how sayest thou, that it behoves the son
τοῦ ἀνθρώπου ὑψωθῆναι; τίς ἐστὶν ὁ οὗτος
of the man to be raised? who is the this
υἱὸς τοῦ ἀνθρώπου;
son of the man?

35. Οὖν ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ φῶς
Therefore the Jesus said to them: The light
ἐστὶ ἐτι μικρὸν χρόνον ἐν ὑμῖν περιπατεῖτε, ἕως
is yet a little time in to you: walk ye about, whilst
ἔχετε τὸ φῶς, ἵνα σκοτία καταλάβῃ
ye have the light, that darkness might comprehend
μὴ ὑμᾶς· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ,
not you: and the walking about in to the darkness,
οἶδε οὐκ ποῦ ὑπάγει.
has known not where he leads away.

36. Ἐως ἔχετε τὸ φῶς, πιστεύετε εἰς τὸ
Whilst ye have the light, believe ye into the
φῶς, ἵνα γένησθε υἱοὶ φωτός· Ὁ Ἰησοῦς
light, that ye might be sons of light: The Jesus
ἐλάλησεν ταῦτα, καὶ ἀπελθὼν ἐκρύβη
spoke these things, and came-ing away he was hidden
ἀπ' αὐτῶν.
from of them.

37. Δὲ αὐτοῦ πεποιηκότες τοσαῦτα σημεῖα
But of him having made so many signs
ἔμπροσθεν αὐτῶν, ἐπίστευσεν οὐκ εἰς αὐτόν·
before of them they did believe not into him:

38. Ἰνα ὁ λόγος Ἡσαίου τοῦ προφήτου ὃν
That the word of Isaiah of the prophet which
εἶπε, πληρωθῇ· Κύριε, τίς ἐπίστευσε
he said, might be fulfilled: O Lord, who believed
τῇ ἀκοῇ ἡμῶν; καὶ τίνι ἀπεκαλύφθη ὁ
to the report of us? and to whom was revealed the
βραχίον Κυρίου;
arm of the Lord?

39. Διὰ τοῦτο ἠδύναντο οὐκ πιστεύειν·
Through this they did be able not to believe:
ὅτι Ἡσαίας πάλιν εἶπεν·
because Isaiah again said:

40. Τετύφλωκεν τοὺς ὀφθαλμοὺς αὐτῶν, καὶ
He has blinded the eyes of them, and
πεσώρκεν τὴν καρδίαν αὐτῶν ἵνα ἴδωσι
he has hardened the heart of them: that they might see
μὴ τοῖς ὀφθαλμοῖς, καὶ νοήσωσι
not to the eyes, and they might understand
τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ
to the heart, and they might be turned, and
ἰάσωμαι αὐτούς.
I might heal them.

41. Ἡσαίας εἶπεν ταῦτα, ὅτε εἶδεν τὴν
Isaiah said these things, when he saw the
δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.
glory of him, and he spoke about of him.

42. Μέντοι ὅμως καὶ πολλοὶ ἐκ τῶν
But nevertheless and many from of the
ἀρχόντων ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς
rulers believed into him: but through the
Φαρισαίους ἀμολόγουν οὐχ, ἵνα γένηνται
Pharisees they did confess not, that they might be
μὴ ἀποσυνάγωγοι.
not out of the synagogue.

43. Γὰρ ἠγάπησαν τὴν δόξαν τῶν ἀνδρῶν
For they loved the glory of the men
μᾶλλον, ἢπερ τὴν δόξαν τοῦ Θεοῦ.
more, than the glory of the God:

44. Δε Ἰησοῦς ἐπράξε, καὶ εἶπεν· Ὁ πιστεύων
But Jesus cried out, and he said: The believing
εἰς ἐμὲ, πιστεύει οὐκ εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά
into me, believes not into me, but into the sent-ing
με.
me.

45. Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά
And the perceiving me, perceives the sent-ing
με.
me.

46. Ἐγὼ ἐλήλυθα φῶς εἰς τὸν κόσμον, ἵνα
I have come light into the world, that
πᾶς ὁ πιστεύων εἰς ἐμὲ, μείνῃ μὴ
every man the believing into me, might remain not
ἐν τῇ σκοτίᾳ.
in to the darkness.

47. Καὶ ἴαν τις ἀκούσῃ τῶν ῥημάτων
And if any man might hear of the sayings
μου, καὶ πιστεύσῃ μὴ, ἐγὼ κρίνω οὐκ
of me, and he should believe not, I judge not
αὐτόν· γὰρ ἦλθον οὐ, ἵνα κρίνω τὸν κόσμον,
him: for I came not, that I should judge the world,
ἀλλ' ἵνα σώσω τὸν κόσμον.
but that I might save the world.

48. Ὁ ἀδικῶν ἐμὲ, καὶ λαμβάνων μὴ τὰ
The neglecting me, and receiving not the
ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος
sayings of me, has the judging him: the word
ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ
which I spoke, that shall judge him in to the
ἐσχάτῃ ἡμέρᾳ.
last day.

49. Ὅτι ἐγὼ ἐλάλησα οὐκ ἐξ ἑμαυτοῦ
Because I spoke not from of myself:

ἀλλ' ὁ πατὴρ πέμψας με, αὐτὸς ἔδωκε μοι
 but the father sent-ing me, himself gave to me
 ἐντολήν, τί εἶπω, καὶ τί
 commandment, what I should say, and what
 λαλήσω.

I should speak.

50. Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ
 And I have known that the command of him
 ἐστὶν αἰώνιος ζωὴ· οὖν, ἃ ἐγὼ
 is eternal life: therefore, the things which I
 λαλῶ, λαλῶ οὕτω, καθὼς ὁ πατὴρ εἰρηκέ
 speak, I speak so, according as the father has spoken
 μοι.
 to me.

Κεφ. ιγ'. 13.

1. Δὲ πρὸ τῆς ἑορτῆς τοῦ πάσχα, ὁ
 But before of the feast of the passover, the
 Ἰησοῦς εἰδὼς ὅτι ἡ ἄρα αὐτοῦ ἐλήλυθεν,
 Jesus having seen that the hour of himself has come,
 ἵνα μεταβῇ ἐκ τοῦ τούτου
 that he should go off from of the this
 κόσμου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους
 world to the father, loved-ing the his own
 τοὺς ἐν τῷ κόσμῳ, ἠγάπησεν αὐτοὺς εἰς τέλος.
 the in to the world, he loved them into end.

2. Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη
 And of supper was-ing, of the devil already
 βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος
 having cast into the heart of Judas of Simon
 Ἰσκαριώτου, ἵνα παραδῷ αὐτόν.
 of Iscariot, that he might give up him.

3. Ὁ Ἰησοῦς εἰδὼς, ὅτι ὁ πατὴρ δέδωκεν
 The Jesus having known, that the father has given
 πάντα αὐτῷ εἰς τὰς χεῖρας, καὶ ὅτι
 all things to him to the hands, and that

ἐξῆλθε ἀπὸ Θεοῦ, καὶ ὑπάγει πρὸς
he came out from of God, and leads away to
τὸν Θεόν.
the God.

4. Ἐγείρεται ἐκ τοῦ δείπνου, καὶ
He raises himself from of the supper, and
τίθει τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν
places the garments, and took-ing towel, he girded
ἑαυτόν.
himself.

5. Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ
Then he casts water into the basin, and
ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ
began to wash the feet of the disciples, and
ἐκμάσσει τῷ λεντίῳ, ᾧ ἦν
to wipe to the towel, to which he was
διεζωσμένος.
having been girded.

6. Οὕν ἔρχεται πρὸς Σίμωνα Πέτρον· καὶ
Therefore he comes, to Simon Peter: and
ἐκεῖνος λέγει αὐτῷ· Κύριε, νίπτεις σὺ τοὺς
he says to him: O Lord, wastest thou the
πόδας μου;
feet of me?

7. Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ· Ὅ
Jesus answered and said to him: What
ἐγὼ ποιῶ, σὺ οἶδας οὐκ ἄρτι, δὲ γνώσῃ
I do, thou hast known not now, but thou shalt know
μετὰ ταῦτα.
after these things.

8. Πέτρος λέγει αὐτῷ· νίψῃς οὐ
Peter says to him: thou shouldst wash not
μὴ τοὺς πόδας μου εἰς τὸν αἰῶνα. Ὁ
not the feet of me into the eternity. The
Ἰησοῦς ἀπεκρίθη αὐτῷ· Ἐὰν νίψω μὴ
Jesus answered to him: If I should wish not
σε, ἔχεις οὐκ μέρος μετ' ἐμοῦ.
thee, thou hast not part with of me.

9. Σίμων Πέτρος λέγει αὐτῷ· μὴ τοὺς πόδας
 Simon Peter says to him: not the feet
 μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν
 of me alone, but and the hands and the
 κεφαλὴν.
 head.

10. Ὁ Ἰησοῦς λέγει αὐτῷ· Ὁ λελουμένος
 The Jesus says to him: The having been washed
 ἔχει οὐ χρείαν ἢ νίψασθαι τοὺς πόδας,
 has not need than to washed for himself the feet,
 ἀλλὰ ἔστι ὅλος καθαρός, καὶ ὑμεῖς ἐστε καθαροί,
 but is whole pure, and ye are pure,
 ἀλλὰ οὐχὶ πάντες.
 but not all.

11. Γὰρ ἤδει τὸν παραδιδόντα αὐτόν·
 For he had known him giving up him:
 διὰ τοῦτο εἶπεν· ἔστε οὐχὶ πάντες
 through this he said: ye are not all
 καθαροί.
 pure.

12. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν,
 When therefore he washed the feet of them,
 καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν
 and took the garments of himself, fell-ing along
 πάλιν, εἶπεν αὐτοῖς· Γινώσκετε, τι πεποίηκα
 again, he said to them: Know ye, what I have done
 ὑμῖν;
 to you?

13. Ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος καὶ ὁ
 Ye call me: The teacher and the
 κύριος· καὶ λέγετε καλῶς· γὰρ εἰμί.
 lord: and ye say beautifully: for I am.

14. Οὖν εἰ ἐγὼ ἔνιψα τοὺς πόδας ὑμῶν,
 Therefore if I washed the feet of you,
 ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε
 the lord and the teacher, and ye ought
 νίπτειν τοὺς πόδας ἀλλήλων.
 to wash the feet of one another.

15. Γὰρ ἔδωκα ὑπόδειγμα ὑμῖν, καθὼς ἐγὼ
 For I gave example to you, according as I
 ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιεῖτε.
 did to you, and ye may do.

16. Ἀμὴν ἀμὴν λέγω ὑμῖν· δοῦλος ἔστι οὐκ
 Verily verily I say to you: servant is not
 μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων
 greater of the lord of himself, nor apostle greater
 τοῦ πέμψαντος αὐτόν.
 of the sent-ing him.

17. Εἰ οἴδατε ταῦτα, ἐστὶ μακάριοι,
 If ye have known these things, ye are happy,
 ἐὰν ποιεῖτε αὐτά.
 if ye may do them.

18. Λέγω οὐ περὶ πάντων ὑμῶν· ἐγὼ οἶδα
 I say not about of all of you: I have known
 οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ
 whom I chose out for myself: but that the writing
 πληρωθῇ· Ὁ τρώγων τὸν ἄρτον μετ'
 might be fulfilled: The eating the bread with
 ἐμοῦ ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.
 of me lifted upon upon me the heel of himself.

19. Λέγω ὑμῖν ἀπ' ἄρτι, πρὸ τοῦ
 I say to you from now, before of the
 γενέσθαι, ἵνα ὅταν γένηται πιστεύσῃτε ὅτι
 to been, that when it might be ye might believe that
 ἐγὼ εἰμὶ.
 I am.

20. Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων,
 Verily verily I say to you: The receiving,
 ἐὰν πέμψω τινὰ λαμβάνει ἐμέ· δὲ ὁ
 if I should send any one receives me: but the
 λαμβάνων ἐμὲ, λαμβάνει τὸν πέμψαντά με.
 receiving me, receives the sent-ing me.

21. Ὁ Ἰησοῦς εἰπὼν ταῦτα ἐταράχθη
 The Jesus said-ing these things was disturbed
 τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν·
 to the to spirit, and bore witness and said:

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
 Verily verily I say to you that one from of you
 παραδώσει με.
 shall give up me.

22. Οὖν οἱ μαθηταὶ ἑξέλεπον εἰς ἀλλήλους,
 Therefore the disciples did look to one another,
 ἀπορούμενοι, περὶ τίνος λέγει.
 doubting, about of whom he says.

23. Δὲ εἷς τῶν μαθητῶν αὐτοῦ ἦν
 But one of the disciples of him was
 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦς, ὃν
 laying along in to the bosom of the Jesus, whom
 ὁ Ἰησοῦς ἠγάπα.
 the Jesus did love.

24. Οὖν Σίμων Πέτρος νεύει τούτῳ,
 Therefore Simon Peter nods to this,
 πυθίσθαι τίς ἂν εἴη, περὶ οὗ
 to enquired who might be, about of whom
 λέγει.
 he says.

25. Δὲ ἐκεῖνος ἐπιπесάν ἐπὶ τὸ στήθος
 But he fell-ing upon upon the breast
 τοῦ Ἰησοῦ, λέγει αὐτῷ Κύριε, τίς ἐστιν ;
 of the Jesus, says to him: O Lord, who is?

26. Ὁ Ἰησοῦς ἀποκρίνεται Ἐκεῖνος ἐστίν, ᾧ
 The Jesus answers: He is, to whom
 ἐγὼ βάψας τὸ ψαμίον ἐπιδάσω. Καὶ
 I dipped-ing the sop shall give up. And
 ἐμβάψας τὸ ψαμίον, δίδωσιν Ἰούδα, Ἰσκαριώτῃ,
 dipped-ing in the sop, he gives to Judas, to Iscariot,
 (υἱῷ) Σίμωνος
 (to son) of Simon.

27. Καὶ μετὰ τὸ ψαμίον, τότε ὁ Σατανᾶς
 And after the sop, then the Satan
 εἰσῆλθεν εἰς ἐκεῖνον. Οὖν ὁ Ἰησοῦς λέγει
 came in into him. Therefore the Jesus says
 αὐτῷ. Ὁ ποιεῖς, ποίησον τάχιον.
 to him: What thou doest, did thou more quickly.

28. Δὲ οὐδεὶς τῶν ἀνακειμένων ἔγνω
But no one of the laying along knew
τοῦτο πρὸς τί εἶπεν αὐτῷ.
this to what he said to him.

29. Γὰρ τινὲς ἰδόκουν, ἐπεὶ ὁ Ἰούδας
For some did think, since the Judas
εἶχεν τὸ γλασσόπομον, ὅτι ὁ Ἰησοῦς λέγει
did have the bag, that the Jesus says
αὐτῷ. Ἀγόρασον ὧν ἔχομεν χρεῖαν
to him: Purchased thou of which things we have need
εἰς τὴν ἑορτήν ἢ ἵνα δῶ τί
into the feast: or that he should give something
πτωχοῖς.
to poor.

30. Οὖν, λαβὼν τὸ ψαμίον, ἐπεῖνος
Therefore, received-ing the sop, he
εὐθέως ἐξῆλθεν· δὲ ἦν νύξ.
immediately came out: but it was night.

31. Ὅτε ἐξῆλθε, ὁ Ἰησοῦς λέγει· Νῦν
When he came out, the Jesus says: Now
ὁ υἱὸς τοῦ ἀνθρώπου ἐδοξάσθη, καὶ ὁ Θεὸς
the son of the man was glorified, and the God
ἐδοξάσθη ἐν αὐτῷ.
was glorified in to him.

32. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ
If the God was glorified in to him, and
ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ
the God will glorify him in to himself, and
εὐθὺς δοξάσει αὐτόν.
immediately he will glorify him.

33. Ταῖνιά, ἔτι μικρὸν εἰμι μεθ' ὑμῶν,
Little children, yet little I am with of you,
ζητήσετε με· καὶ κατὰ ὅσα εἶπον τοῖς
ye shall seek me: and according as I said to the
Ἰουδαίοις· Ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς
Jews: That where I lead away, ye
δύνασθε οὐ ἐλθεῖν· καὶ ἄρτι λέγω ὑμῖν.
can not to come: and now I say to you.

34. Δίδωμι καινήν ἐντολήν ὑμῶν, ἵνα
 I give new commandment to you, that
 ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα
 ye may love one another: according as I loved
 ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.
 you, that and ye may love one another.

35. Ἐν τούτῳ πάντες γνώσονται ὅτι
 In to this all shall know for themselves that
 ἐστε ἐμοὶ μαθηταί, εἰὼν ἔχητε ἀγάπην ἐν
 ye are my disciples, if ye may have love in
 ἀλλήλοις.
 to one another.

36. Σίμων Πέτρος λέγει αὐτῷ· Κύριε, ποῦ
 Simon Peter says to him: O Lord, where
 ὑπάγεις; ὁ Ἰησοῦς ἀπεκρίθη αὐτῷ·
 ledest thou away? the Jesus answered to him:
 ὅπου ὑπάγω δύνασαι οὐ νῦν ἀκολουθῆσαι
 where I lead away thou canst not now to followed
 μοι· δὲ ὕστερον ἀκολουθήσεις μοι.
 to me: but afterwards thou shalt follow to me.

37. Πέτρος λέγει αὐτῷ· Κύριε διατί
 Peter says to him: O Lord wherefore
 δύναμαι οὐ ἄρτι ἀκολουθῆσαι σοι; Θήσω
 can I not now to followed to thee? I will place
 τὴν ψυχὴν μου ὑπὲρ σου.
 the life of me for of thee.

38. Ὁ Ἰησοῦς ἀπεκρίθη αὐτῷ· Θήσεις
 The Jesus answered to him: thou wilt place
 τὴν ψυχὴν σου ὑπὲρ ἐμοῦ; Ἀμὲν ἀμὲν λέγω
 the life of thee for of me? Verily verily I say
 σοι· ἀλέκτωρ φανήσεται σὺ μὴ, εἰς ὃ
 to thee: the cock will call not not, until of which
 (χρόνου) ἀπαρνήσῃ με τρίς.
 (time) thou shalt deny me thrice.

Κεφ. ιδ. 14.

1. Ἡ καρδιά ὑμῶν ταρασσέσθω μὴ πιστεύετε
The heart of you let it be troubled not: ye believe
εἰς τὸν Θεόν, καὶ πιστεύετε εἰς ἐμέ.
into the God, and believe into me.

2. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου εἰσὶν πολλαὶ
In to the house of the father of me are many
μοναί· δὲ εἰ μὴ, ἂν εἶπον ὑμῖν. Παραύομαι
mansions: but if not, I would say to you. I go
ἑτοιμάσαι τόπον ὑμῖν·
to prepared place. to you:

3. Καὶ εἰὰν πορευθῶ, καὶ ἑτοιμάσω τόπον
And if I should go, and I should prepare place
ὑμῖν, ἔρχομαι πάλιν, καὶ παραλήψομαι
to you, I come again, and I will receive for myself
ὑμᾶς πρὸς ἑμαυτόν· ἵνα, ὅπου ἐγὼ εἰμι, καὶ ὑμεῖς
you to myself: that, where I am, and ye
ᾔτε.
may be.

4. Καὶ ὅπου ἐγὼ ὑπάγω, οἶδατε, καὶ
And where I lead away, ye have known, and
οἶδατε τὴν ὁδόν.
ye have known the way.

5. Θωμᾶς λέγει αὐτῷ· Κύριε, οἶδαμεν οὐκ
Thomas says to him: O Lord, we have known not
ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα εἰδέναι
where leadest thou away: and how can we to have known
τὴν ὁδόν;
the way?

6. Ὁ Ἰησοῦς λέγει αὐτῷ· Ἐγὼ εἰμι ἡ ὁδός,
The Jesus says to him: I am the way,
καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ οὐδεὶς ἔρχεται πρὸς
and the truth, and the life: no one comes to
τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.
the father, if not through of me.

7. Εἰ ἔγνώκειτέ με, καὶ ἂν ἐγνώκειτε τὸν
 If ye had known me, and ye would have known the
 πατέρα μου· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ
 father of me: and from now ye know him, and
 ἰωράκατε αὐτόν.
 ye have seen him.

8. Φίλιππος λέγει αὐτῷ· Κύριε, δείξον ἡμῖν τὸν
 Philip says to him: O Lord, shewed to us the
 πατέρα, καὶ ἄρκει ἡμῖν.
 father, and it suffices to us.

9. Ὁ Ἰησοῦς λέγει αὐτῷ· Εἰμὶ τοσοῦτον χρόνον
 The Jesus says to him: I am so much time
 μεθ' ὑμῶν, καὶ ἐγνωνκας οὐκ μὲ, Φίλιππε;
 with of you, and hast thou known not me, O Philip?
 ὁ ἰωράκως ἐμὲ, ἰώρακε τὸν πατέρα· καὶ πῶς
 the having seen me has seen the father: and how
 λέγεις σύ· Δείξον ἡμῖν τὸν πατέρα;
 sayest thou: Shewed to us the father?

10. Πιστεύεις οὐ, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ
 Believest not, that I in to the father, and
 ὁ πατὴρ ἐστι ἐν ἐμοί; τὰ ῥήματα, ἃ ἐγὼ
 the father is in to me? the sayings, which I
 λαλῶ ὑμῖν, λαλῶ οὐ ἀπ' ἐμαυτοῦ· δὲ ὁ πατὴρ,
 speak to you, I speak not from of myself: but the father,
 ὁ μένων ἐν ἐμοί, αὐτὸς ποιεῖ τὰ ἔργα.
 the remaining in to me, he does the works.

11. Πιστεύέτέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ
 Believe ye to me, that I in to the father, and
 ὁ πατὴρ ἐν ἐμοί· δὲ εἰ μὴ, πιστεύέτέ μοι διὰ
 the father in to me: but if not, believe ye to me through
 τὰ ἔργα αὐτά.
 the works selves.

12. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ πιστεύων εἰς
 Verily verily I say to you: the believing, into
 ἐμὲ, τὰ ἔργα, ἃ ἐγὼ ποίῳ, καὶ ὁ ποιήσῃ,
 me, the works, which I do, and he shall do,

καὶ ποιήσει μείζονα τούτων ὅτι ἐγὼ
and he shall do greater of these: because I
πορεύομαι πρὸς τὸν πατέρα μου.
go to the father of me.

13. Καὶ ὅ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί
And whatever ye should ask in to the name
μου, τοῦτο ποιήσω ἵνα ὁ πατήρ
of me, this I will do: that the father
δοξασθῇ ἐν τῷ υἱῷ.
might be glorified in to the son.

14. Ἐὰν αἰτήσητε τι ἐν τῷ
If ye should ask any thing in to the
ὀνόματί μου, ἐγὼ ποιήσω.
name of me, I will do.

15. Ἐὰν ἀγαπᾷτέ με, τηρήσατε τὰς ἐμὰς
If ye may love me, preserved ye the my
τὰς ἐντολάς.
the commandments

16. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ δώσει
And I will ask the father, and he shall give
ἄλλον παράκλητον ὑμῖν, ἵνα μένη μετ'
other comforter to you, that he may remain with
ὑμῶν εἰς τὸν αἰῶνα
of you into the eternity:

17. Τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ
The Spirit of the truth, which the
κόσμος δύναται οὐ λαβεῖν, ὅτι θεωρεῖ
world can not to received, because it perceives
οὐ αὐτό, οὐδὲ γινώσκει αὐτό· δὲ ὑμεῖς γινώσκετε
not it, neither knows it; but ye know
αὐτό, ὅτι μένει παρ' ὑμῖν, καὶ ἔσται
it, because it remains with to you, and it shall be
ἐν ὑμῖν.
in to you.

18. Ἀφήσω οὐκ ὑμᾶς ὀρφανούς· ἔρχομαι
I will leave not you orphans: I come
πρὸς ὑμᾶς.
to you.

19. Ἐτι μικρὸν, καὶ ὁ κόσμος θεωρεῖ με
 Yet little, and the world perceives me
 οὐκ ἔτι· δὲ ὑμεῖς θεωρεῖτέ με· ὅτι ἐγὼ ζῶ,
 no longer: but ye perceive me: because I live,
 καὶ ὑμεῖς ζήσεσθε.
 and ye shall live for yourselves.

20. Ὑμεῖς γνώσεσθε ἐν τῇ ἐκείνῃ
 Ye shall know for yourselves in to the that
 ἡμέρα, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς
 day, that I in to the father of me, and ye
 ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν.
 in to me, and I in to you.

21. Ὁ ἔχων τὰς ἐντολάς μου, καὶ
 The having the commandments of me, and
 τηρῶν αὐτάς, ἐκείνός ἐστιν ὁ ἀγαπῶν με· δὲ ὁ
 keeping them, he is the loving me: but the
 ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου,
 loving me, shall be loved by of the father of me,
 καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω
 and I will love him, and I will make manifest
 ἑμαυτὸν αὐτῷ.
 myself to him.

22. Ἰούδας, οὐχ ὁ Ἰσκαριώτης, λέγει αὐτῷ·
 Judas, not the Iscariot, says to him:
 Κύριε, τί γέγονεν, ὅτι μέλλεις
 O Lord, what has been, that thou art about
 ἐμφανίζειν σεαυτὸν ἡμῖν, καὶ οὐχὶ τῷ κόσμῳ;
 to manifest thyself to us, and not to the world?

23. Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ· Ἐάν
 Jesus answered and said to him: If
 τις ἀγαπᾷ με, τηρήσει τὸν λόγον μου·
 any man loves me, he will keep the word of me:
 καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ ἐλευσόμεθα
 and the father of me shall love him, and we shall come
 πρὸς αὐτὸν, καὶ ποιήσομεν μονὴν παρ' αὐτῷ.
 to him, and we shall make abode with to him.

24. Ὁ ἀγαπῶν μὴ με, τηρεῖ οὐ τοὺς λόγους
The loving not me, keeps not the words
μου, καὶ ὁ λόγος, ὃν ἀκούετε, ἔστιν οὐκ
of me, and the word, which ye hear, is not
ἐμὸς, ἀλλὰ τοῦ πατρὸς πέμψαντός με.
mine, but of the father sent-ing me.

25. Λελάληκα ταῦτα ὑμῖν, μένων παρ'
I have spoken these things to you, remaining with
ὑμῖν
to you:

26. Δὲ ὁ παράκλητος, τὸ ἅγιον τὸ Πνεῦμα,
But the comforter, the holy the Spirit,
ὃ ὁ πατὴρ πέμψει ἐν τῷ ὀνόματί μου,
which the father shall send in to the name of me,
ἐκεῖνος διδάξει ὑμᾶς πάντα, καὶ ὑπομνήσει
he will teach you all things, and will remind
ὑμᾶς πάντα, ἃ εἶπον ὑμῖν.
you all things, which I said to you.

27. Ἀφίημι ὑμῖν εἰρήνην, δίδωμι ὑμῖν τὴν
I send away to you peace, I give to you the
ἐμὴν εἰρήνην· ἐγὼ δίδωμι ὑμῖν οὐ κατὰς ὃ
my peace: I give to you not according as the
κόσμος δίδωσιν. Ἡ καρδία ὑμῶν ταρασσέσθω
world gives. The heart of you be it troubled
μὴ, μηδὲ δειλιάτω.
not, nor let it fear.

28. Ἠκούσατε, ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω,
Ye heard, that I said to you: I lead away,
καὶ ἔρχομαι πρὸς ὑμᾶς· Εἰ ἠγαπήτέ με, ἂν
and I come to you: If ye did love me, ye
ἐχάρετε, ὅτι πορεύομαι πρὸς τὸν πατέρα·
would be rejoiced, because I go to the father;
ὅτι ὁ πατὴρ μου ἐστὶ μείζων μου.
because the father of me is greater of me.

29. Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι,
And now I have spoken to you before to been,
ἵνα, ὅταν γένηται, πιστεύσητε.
that, when it might be, ye might believe.

30. Λαλήσω οὐκ ἔτι πολλὰ μεθ' ὑμῶν.
 I will speak not yet many things with of you:
 γὰρ ὁ ἄρχων τοῦ κόσμου ἔρχεται, καὶ ἔχει
 for the ruler of the world comes, and he has
 οὐκ οὐδὲν ἐν ἐμοί.
 not nothing in to me.

31. Ἄλλ' ἵνα ὁ κόσμος γνῶ, ὅτι ἀγαπῶ
 But that the world might know, that I love
 τὸν πατέρα, καὶ κατὰς ὁ πατὴρ ἐνετείλατό
 the father, and according as the father commanded
 μοι, οὕτω ποιῶ· ἐγείρεσθε, ἄγωμεν
 to me, so I do: raise yourselves, we may lead
 ἐντεῦθεν.
 thence.

Κεφ. ιε'. 15.

1. Ἐγὼ εἰμὶ ἡ - ἄμπελος ἡ ἀληθινὴ, καὶ ὁ
 I am the vine the true, and the
 πατὴρ μου ἐστὶ ὁ γεωργός.
 father of me is the husbandman.

2. Πᾶν κλῆμα ἐν ἐμοί, μὴ φέρον καρπὸν,
 Every branch in to me, not bearing fruit,
 αἶρει αὐτό· καὶ πᾶν τὸ φέρον καρπὸν,
 he takes away it: and every the bearing fruit,
 καθαίρει αὐτό, ἵνα φέρῃ πλείονα
 he purifies it, that it may bear more
 καρπόν.
 fruit.

3. Ἦδη ὑμεῖς ἐστε καθαροὶ διὰ τὸν λόγον,
 Already ye are pure through the word,
 ὃν λελάληκα ὑμῖν.
 which I have spoken to you.

4. Μεῖνате ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν·
 Remained ye in to me, and I in to you:

καθὼς τὸ κλῆμα δύναται οὐ φέρει καρπὸν
 according as the branch can not to bear fruit
 ἀφ' ἑαυτοῦ, ἐὰν μείνῃ μὴ ἐν τῇ ἀμπελῷ
 from of itself, if it should remain not in to the vine:
 οὕτως οὐδὲ ὑμεῖς, ἐὰν μείνητε μὴ ἐν
 thus neither ye, if ye should remain not in
 ἐμοί.
 to me.

5. Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα.
 I am the vine, ye the branches:
 ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος
 the remaining in to me, and I in to him, this
 φέρει πολὺν καρπὸν ὅτι χωρὶς ἐμοῦ δύνασθε
 bears much fruit: because without of me ye can
 οὐ ποιεῖν οὐδέν.
 not to do nothing.

6. Ἐὰν τις μείνῃ μὴ ἐν ἐμοί,
 If any one should remain not, in to me,
 ἐκλήθη ἔξω, ὡς τὸ κλῆμα, καὶ ἐξηράνθη.
 he was cast outwards, as the branch, and was withered:
 καὶ συνάγουσιν αὐτὰ, καὶ βάλλουσι εἰς πῦρ,
 and they lead together them, and cast into fire,
 καὶ καίεται.
 and it is burned.

7. Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ
 If ye should remain in to me, and the
 ῥήματά μου μείνῃ ἐν ὑμῖν ὃ ἐὰν
 sayings of me should remain in to you what if
 θελήτε αἰτήσασθε, καὶ γενήσεται
 ye may wish ye shall ask for yourselves, and it shall be
 ὑμῖν.
 to you.

8. Ἐν τούτῳ ὁ πατὴρ μου ἐδοξάσθη, ἵνα
 In to this the father of me was glorified, that
 φέρητε πολὺν καρπὸν καὶ γενήσασθε ἐμοὶ
 ye may bear much fruit: and ye shall be my
 μαθηταί.
 disciples.

9. Καθὼς ὁ πατὴρ ἠγάπησέ με, καὶ γὰρ
According as the father loved me, and I
ἠγάπησα ὑμᾶς· μέινετε ἐν τῇ ἐμῇ
loved you: remained you in to the to mine
τῇ ἀγάπῃ.
to the love.

10. Ἐὰν τηρήσῃτε τὰς ἐντολάς
If ye should preserve the commandments
μου, μένετε ἐν τῇ ἀγάπῃ μου·
of me, ye will remain in to the love of me:
καθὼς ἐγὼ τηρήκα τὰς ἐντολάς
according as I have preserved the commandments
τοῦ πατρὸς μου, καὶ μένω ἐν τῇ ἀγάπῃ
of the father of me, and I remain in to the love
αὐτοῦ.
of him.

11. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ
These things I have spoken to you, that the
ἐμὴ ἡ χαρὰ μένῃ ἐν ὑμῖν, καὶ ἡ
mine the joy might remain in to you, and the
χαρὰ ὑμῶν πληρωθῇ.
joy of you might be fulfilled.

12. Αὕτη ἐστὶν ἡ ἐμὴ ἡ ἐντολὴ, ἵνα
This is the my the commandment, that
ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα
ye may love one another, according as I loved
ὑμᾶς.
you.

13. Οὐδεὶς ἔχει μείζονα ἀγάπην ταύτης, ἵνα
No one has greater love of that, that
τις θῇ τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν
any one should place the life of himself for of the
φίλων αὐτοῦ.
friends of himself.

14. Ὅσοι εἰσὶ φίλοι μου, εἰὰ ποιῇτε
Ye are friends of me, if ye may do
ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.
whatever things I command to you.

15. Οὐκέτι λέγω ὑμᾶς δούλους, ὅτι
 No longer I say you servants, because
 ὁ δοῦλος οἶδε οὐκ, τί ὁ κύριος αὐτοῦ
 the servant has known not, what the lord of himself
 ποιεῖ· δὲ εἶρηκα ὑμᾶς φίλους, ὅτι πάντα,
 does: but I have said you friends, because all things,
 ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα
 which I heard from of the father of me, I made known
 ὑμῖν.
 to you.

16. Ὑμεῖς ἐξελέξασθε οὐχ με, ἀλλ'
 Ye chose out for yourselves not me, but
 ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα
 I chose out for myself you, and I placed you, that
 ὑμεῖς ὑπάγητε, καὶ φέρετε καρπὸν, καὶ ὁ
 you may lead away, and may bear fruit, and the
 καρπὸς ὑμῶν μὴ ἵνα ὅ, τι ἂν
 fruit of you may remain: that whatever
 αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου,
 ye should ask the father in to the name of me,
 δῶ ὑμῖν.
 he should give to you.

17. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε
 These things I command to you; that ye may love
 ἀλλήλους.
 one another.

18. Εἰ ὁ κόσμος μισεῖ ὑμᾶς, γινώσκετε, ὅτι
 If the world hates you, ye know, that
 ρεμίσηκεν ἐμὲ πρῶτον ὑμῶν.
 it has hated me first of you.

19. Εἰ ἦτε ἐκ τοῦ κόσμου, ὁ κόσμος ἂν
 If ye were from of the world, the world
 ἐφίλει τὸ ἴδιον· δὲ ὅτι ἐστὲ οὐκ ἐκ τοῦ
 would love the own: but because ye are not from of the
 κόσμου, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ
 world, but I chose out for myself you from of the
 κόσμου, διὰ τοῦτο ὁ κόσμος μισεῖ ὑμᾶς.
 world, through this the world hates you.

20. Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον
 Remember ye of the word, of which I said
 ὑμῖν· Δοῦλος ἐστὶ οὐκ μείζων τοῦ κυρίου
 to you: Servant is not greater of the lord
 αὐτοῦ. Εἰ ἐδίωξαν ἐμὲ, καὶ διώξουσιν
 of himself. If they pursued me, and they will pursue
 ὑμᾶς, εἰ ἐτήρησαν τὸν λόγον μου, καὶ
 you, if they preserved the word of me, and
 τηρήσουσιν τὸν ὑμέτερον.
 they will preserve the yours.

21. Ἀλλὰ ποιήσουσιν πάντα ταῦτα ὑμῖν
 But they will do all these things to you
 διὰ τὸ ὄνομά μου, ὅτι οἶδασιν
 through the name of me, because they have known
 οὐκ τὸν πέμψαντά με.
 not the sending me.

22. Εἰ ἦλθον μὴ καὶ ἐλάλησα αὐτοῖς, εἴχον
 If I came not and I spoke to them, they did have
 οὐκ ἁμαρτίαν· δὲ νῦν ἔχουσιν οὐκ πρόφασιν περὶ
 not sin; but now they have not pretence about
 τῆς ἁμαρτίας αὐτῶν.
 of the sin of themselves.

23. Ὁ μισῶν ἐμὲ, καὶ μισεῖ τὸν πατέρα
 The hating me, and hates the father
 μου.
 of me.

24. Εἰ, ἐποίησα μὴ τὰ ἔργα ἐν αὐτοῖς, ἃ
 If I did not the works in to them, which
 οὐδεὶς ἄλλος πεποίηκεν, εἴχον οὐκ ἁμαρτίαν
 no one other has made, they did have not sin:
 δὲ νῦν καὶ ἐώρακασιν, καὶ μεμισήκασιν καὶ ἐμὲ
 but now and they have seen, and have hated and me
 καὶ τὸν πατέρα μου.
 and the father of me.

25. Ἀλλ' ἵνα ὁ λόγος ὁ γεγραμμένος ἐν
 But that the word the having been written in
 τῷ νόμῳ αὐτῶν· Ὅτι ἐμίσησάν με δωρεάν.
 to the law of them: That they hated me gratis.

26. Δὲ ὅταν ὁ παράκλητος ἔλθῃ, ὃν
 But when the comforter might come, whom
 ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ
 I will send to you from of the father, the
 Πνεῦμα τῆς ἀληθείας, ὃ ἐκπορεύεται παρὰ
 Spirit of the truth, which goes out from
 τοῦ πατρὸς, ἐκεῖνος μαρτυρήσει περὶ
 of the father, he will bear witness about
 ἐμοῦ.
 of me.

27. Δὲ καὶ ὑμεῖς μαρτυρεῖτε ὅτι ἐστε
 But and ye bear witness that ye are
 ἀπ' ἀρχῆς μετ' ἐμοῦ.
 from of beginning with of me.

Κεφ. ιστ'. 16.

1. Λελάληκα ταῦτα ὑμῖν, ἵνα
 I have spoken these things to you, that
 σκανδαλισθῇτε μὴ.
 ye should be offended not.

2. Ποιήσουσιν ὑμᾶς ἀποσυναγώγους· ἀλλ'
 They will make you out of the synagogue; but
 ὥρα ἔρχεται, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς,
 an hour comes, that every one the slew-ing you,
 δοῶν προσφέρειν λατρίαν τῷ Θεῷ.
 should think to bring to service to the God.

3. Καὶ ποιήσουσιν ταῦτα, ὅτι ἔγνωσαν
 And they will do these things, because they knew
 οὐκ τὸν πατέρα, οὐδὲ ἐμέ.
 not the father, nor me.

4. Ἀλλὰ λελάληκα ταῦτα ὑμῖν, ἵνα,
 But I have spoken these things to you, that
 ὅταν ἡ ὥρα ἔλθῃ, μνημονεύετε αὐτῶν,
 when the hour might come, ye may remember of them.

ὅτι ἐγὼ εἶπον ὑμῖν· δὲ εἶπον αἷα ταῦτα
 that I said to you: but I said not these things
 ὑμῖν ἐξ ἀρχῆς, ὅτι ἤμην μετ'
 to you from of beginning, because I had been with
 ὑμῶν.
 of you.

5. Δὲ ὑπάγω νῦν πρὸς τὸν πέμψαντά με,
 But I lead away now to the sent-ing me,
 καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ
 and no one from of you asks me: Where
 ὑπάγεις;
 ledest thou away?

6. 'Αλλ' ἡ λύπη πεπλήρωκεν τὴν καρδίαν ὑμῶν,
 But the grief has filled the heart of you,
 ὅτι λελάληκα ταῦτα ὑμῖν.
 because I have spoken these things to you.

7. 'Αλλ' ἐγὼ λέγω ὑμῖν τὴν ἀλήθειαν· συμφέρει
 But I say to you the truth: it conduces
 ὑμῖν, ἵνα ἐγὼ ἀπέλθω· γὰρ εἰάν
 to you, that I might come away: for if
 ἀπέλθω μὴ, ὁ παράκλητος ἐλεύσεται
 I might come away not, the comforter shall come
 οὐκ πρὸς ὑμᾶς· δὲ εἰάν πορευθῶ, πέμψω αὐτὸν
 not to you: but if I should go, I will send him
 πρὸς ὑμᾶς.
 to you.

8. Καὶ ἐκείνος ἐλθὼν ἐλέγξει τὸν κόσμον
 And he came-ing will charge the world
 περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ
 about of sin, and about of righteousness, and about
 κρίσεως·
 of judgment:

9. Μὲν περὶ ἁμαρτίας, ὅτι πιστεύουσιν
 Indeed about of sin, because they believe
 οὐ εἰς ἐμέ.
 not into me.

10. Δὲ περὶ δικαιοσύνης, ὅτι ὑπάγω
But about of righteousness, because I lead away
πρὸς τὸν πατέρα μου, καὶ θεωρεῖτε οὐκ ἔτι με.
to the father of me, and ye perceive not yet me.

11. Δὲ περὶ κρίσεως, ὅτι ὁ ἀρχὼν
But about of judgment, because the ruler
τοῦ τούτου κόσμου κέκριται.
of the this world has been judged.

12. Ἐχω ἔτι πολλὰ λέγειν ὑμῖν, ἀλλ'
I have yet many things to say to you, but
δύνασθε οὐ βαστάζειν ἄρτι.
ye can not to bear now.

13. Δὲ ὅταν ἐκεῖνος τὸ Πνεῦμα τῆς ἀληθείας,
But when he the Spirit of the truth,
ἔλθῃ, ὁδηγήσει ὑμᾶς εἰς τὴν ἑκάστην
might come, he will lead the way you into the every
ἀλήθειαν· γὰρ λαλήσει οὐ ἀφ' ἑαυτοῦ,
truth: for he shall speak not from of himself,
ἀλλ' λαλήσει ὅσα ἀν' ἀκουσῇ,
but he shall speak as many things as he might hear,
καὶ ἀναγγελεῖ ὑμῖν τὰ ἐρχόμενα.
and he will announce to you the coming things.

14. Ἐκεῖνος δοξάσει ἐμὲ, ὅτι λήφεται
He shall glorify me, because he shall receive
ἐκ τοῦ ἐμοῦ, καὶ ἀναγγελεῖ ὑμῖν.
from of the mine, and he will announce to you.

15. Πάντα ὅσα ὁ πατὴρ ἔχει, ἐστὶ
All things as many as the father has, is
ἐμὰ· διὰ τοῦτο εἶπον, ὅτι λαμβάνει ἐκ
mine: through this I said, that he receives from
τοῦ ἐμοῦ, καὶ ἀναγγελεῖ ὑμῖν.
of the mine, and he will announce to you.

16. Μικρὸν, καὶ θεωρεῖτε οὐ μέ· καὶ πάλιν
A little, and ye perceive not me: and again
μικρὸν, καὶ ὄψεσθε με, ὅτι ἐγὼ
a little, and ye shall see for yourselves me, because I
ὑπάγω πρὸς τὸν πατέρα.
lead away to the father.

17. Οὖν (τινὲς) ἐκ τῶν μαθητῶν αὐτοῦ
 Therefore (some) from of the disciples of him
 εἶπον πρὸς ἀλλήλους· Τί ἐστὶ τοῦτο, ὃ
 said to one another: What is this, which
 λέγει ἡμῖν; Μικρὸν, καὶ θεωρεῖτε οὐ μέ·
 he says to us? A little, and ye perceive not me:
 καὶ πάλιν μικρὸν, καὶ ὄψεσθε
 and again a little, and ye shall see for yourselves
 με· καὶ, ὅτι ἐγὼ ἰπάγω πρὸς τὸν πατέρα;
 me: and, Because I lead away to the father?

18. Οὖν εἰλεγόν· Τί ἐστὶ τοῦτο, τὸ
 Therefore they did say: What is this, the
 μικρὸν. ὃ λέγει; οἶδαμεν οὐκ τί
 little, which he says? we have known not what
 λαλεῖ.
 he speaks.

19. Ὁ Ἰησοῦς ἔγνω, ὅτι ᾔθελον ἐρωτᾶν
 The Jesus knew, that they did wish to ask
 αὐτὸν, καὶ εἶπεν αὐτοῖς· Ζητεῖτε μετ' ἀλλήλων
 him, and he said to them: Seek ye with of one another
 περὶ τούτου, ὅτι εἶπον· Μικρὸν, καὶ θεωρεῖτε
 about of this, because I said: A little, and ye perceive
 οὐ μέ· καὶ πάλιν μικρὸν, καὶ ὄψεσθε
 not me: and again a little, and ye shall see for yourselves
 με;
 me?

20. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς κλαύσετε
 Verily verily I say to you, that ye shall weep
 καὶ θρηνήσετε, δὲ ὁ κόσμος χαρήσεται· δὲ
 and ye shall lament, but the world shall be rejoiced: but
 ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν γενήσεται
 ye shall be grieved, but the grief of you shall be
 εἰς χαρὰν.
 into joy.

21. Ἡ γυνή, ὅταν τίκῃ, ἔχει
 The woman, when she may bring forth, has
 λύπην, ὅτι ἡ ὥρα αὐτῆς ἦλθεν· δὲ ὅταν
 grief, because the hour of herself came; but when

γενήσῃ τὸ παιδίον, μνημονεύει οὐκ ἔτι
 she might bring forth the little child, she remembers not yet
 τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἄνθρωπος
 of the affliction, through the joy, because a man
 ἐγενήθη εἰς τὸν κόσμον.
 was born into the world.

22. Καὶ οὖν ὑμεῖς ἔχετε μὲν νῦν λύπην· δὲ
 And therefore ye have indeed now grief: but
 πάλιν ὄψομαι ὑμᾶς, καὶ ἡ καρδία ὑμῶν
 again I will see you, and the heart of you
 χαρήσεται, καὶ οὐδεὶς αἴρει τὴν χαρὰν ὑμῶν
 shall be rejoiced, and no one takes away the joy of you
 ἀφ' ὑμῶν.
 from of you.

23. Καὶ ἐν τῇ ἐκείνῃ ἡμέρᾳ ἐρωτήσετε οὐκ ἐμὲ
 And in to the that day ye shall ask not me
 οὐδέν. Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ὅσα
 nothing. Verily verily I say to you, that as many things as
 ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου,
 ye might ask the father in to the name of me,
 δώσει ὑμῖν.
 he will give to you.

24. Ἔως ἄρτι ἠτήσατε οὐδέν ἐν τῷ ὀνόματί
 Until now ye asked nothing in to the name
 μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ
 of me: ask ye, and ye shall receive, that the joy
 ὑμῶν ᾗ πεπληρωμένη.
 of you may be having been fulfilled.

25. Λελάληκα ταῦτα ὑμῖν ἐν παροιμίαις·
 I have spoken these things to you in to proverbs:
 ἄρα ἔρχεται, ὅτε λαλήσω οὐκ ἔτι ὑμῖν ἐν
 hour comes, when I shall speak not yet to you in
 παροιμίαις, ἀλλ' ἀναγγελῶ ὑμῖν παρρησίᾳ
 to proverbs, but I shall announce to you to open saying
 περὶ τοῦ πατρός.
 about of the father.

26. Αἰτήσεσθε ἐν τῇ ἐκείνῃ ἡμέρᾳ ἐν τῷ
 Ye shall ask in to the that day in to the
 ὀνόματί μου· καὶ λέγω οὐ ὑμῖν, ὅτι ἐγὼ ἐρωτήσω
 name of me: and I say not to you, that I shall ask
 τὸν πατέρα περὶ ὑμῶν·
 the father about of you:

27. Γὰρ ὁ πατὴρ αὐτὸς φιλεῖ ὑμᾶς, ὅτι
 For the father himself loves you, because
 ὑμεῖς πεφιλήκατε ἐμὲ, καὶ πεπιστεύκατε, ὅτι ἐγὼ
 ye have loved me, and ye have believed, that I
 ἐξῆλθον παρὰ τοῦ Θεοῦ.
 came out from of the of God.

28. Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα
 I came out from of the father, and I have come
 εἰς τὸν κόσμον· ἀφίημι πάλιν τὸν κόσμον, καὶ πορεύομαι
 into the world: I leave again the world, and I go
 πρὸς τοῦ πατέρα.
 to the father.

29. Οἱ μαθηταὶ αὐτοῦ λέγουσιν αὐτῷ· Ἰδε,
 The disciples of him say to him: Saw thou,
 λαλεῖς νῦν παρρησίᾳ, καὶ λέγεις οὐδεμίαν·
 thou speakest now to open speech, and thou sayest no one
 παροιμίαν.
 proverb.

30. Οἶδαμεν νῦν, ὅτι οἶδας
 We have known now, that thou hast known
 πάντα, καὶ ἔχεις οὐ χρείαν, ἵνα τίς ἐρωτᾷ
 all things, and thou hast not need, that any may ask
 σε ἐν τούτῳ πιστεύομεν, ὅτι ἐξῆλθες ἀπὸ
 thee in to this we believe, that thou camest out from
 Θεοῦ.
 God.

31. Ὁ Ἰησοῦς ἀπεκρίθη αὐτοῖς· πιστεύετε ἄρτι;
 The Jesus answered to them: believe ye now?

32. Ἰδού, ὥρα ἔρχεται, καὶ νῦν ἐλήλυθεν, ἵνα
 Saw thou, hour comes, and now has come, that
 σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ
 ye should be scattered each into the own things, and
 ἀφῇτε ἐμὲ μόνον καὶ εἰμὶ οὐκ μόνος, ὅτι ὁ
 ye might leave me alone: and I am not alone, because the
 πατὴρ ἐστὶ μετ' ἐμοῦ.
 father is with of me.

33. Λελάληκα ταῦτα ὑμῖν, ἵνα ἔχητε
 I have spoken these things to you, that ye may have
 εἰρήνην ἐν ἐμοί· ἔχετε θλίψιν ἐν τῷ κόσμῳ· ἀλλὰ
 peace in me: ye have affliction in to the world: but
 θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
 cheer ye, I have overcome the world.

Κεφ. ιζ'. 17.

1. Ὁ Ἰησοῦς ἐλάλησεν ταῦτα, καὶ ἐπῆρε τοὺς
 The Jesus spake these things, and lifted up the
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ,
 eyes of himself into the heaven, and said: o Father,
 ἡ ὥρα ἐλήλυθεν· δόξασον τὸν υἱόν σου, ἵνα
 the hour has come: glorified thou the son of thee, that
 καὶ ὁ υἱός σου δοξάσῃ σε·
 and the son of thee should glorify thee:

2. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης
 According as thou gavest to him power of all
 σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ,
 flesh, that every thing which thou hast given to him,
 δώσῃ αἰώνιον ζωὴν αὐτοῖς.
 he should give eternal life to them.

3. Δὲ αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκασί
 But this is the eternal life, that they may know
 σε, τὸν μόνον ἀληθινὸν Θεόν, καὶ, Ἰησοῦν Χριστὸν, ὃν
 thee, the only true God, and, Jesus Christ, whom
 ἀπέστειλας.
 thou sentest away.

4. Ἐγὼ ἰδόξασα σε ἐπὶ τῆς γῆς· ἐτελείωσα
 I glorified thee upon of the earth : I perfected
 τὸ ἔργον, ὃ δέδωκάς μοι ἵνα ποιήσω.
 the work, which thou hast given to me that I should do.

5. Καὶ νῦν δόξασον σύ· με, Πάτερ, τῇ δόξῃ
 And now glorified thou me, o Father, to the glory
 παρὰ σεαυτῷ, ἣ εἶχον, πρὸ τοῦ τὸν
 with to thyself, to which I did have, before of the the
 κόσμον εἶναι, παρὰ σοί.
 world to be, with to thee.

6. Ἐφάνερωσα τὸ ὄνομα σου τοῖς ἀνθρώποις,
 I manifested the name of thee to the men,
 οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· ἦσαν
 whom thou hast given to me from of the world : they were
 σοί, καὶ δέδωκάς αὐτοὺς ἐμοί· καὶ
 thine, and thou hast given them to me : and
 τετηρήκασιν τὸν λόγον σου.
 they have preserved the word of thee.

7. Νῦν ἔγνωκαν, ὅτι πάντα, ὅσα
 Now they have known, that all things, whatsoever
 δέδωκάς μοι, ἐστὶν παρὰ σοῦ·
 thou hast given to me, is with of thee :

8. Ὅτι τὰ ῥήματα, ἃ δέδωκάς μοι,
 Because the sayings, which thou hast given to me,
 δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν
 I have given to them : and they received, and knew
 ἀληθῶς, ὅτι ἐξῆλθον παρὰ σου, καὶ ἐπίστευσαν,
 truly, that I came out from of thee, and they believed,
 ὅτι σὺ ἀπίστευλας με.
 that thou sentest away me.

9. Ἐγὼ ἐρωτῶ περὶ αὐτῶν· ἐρωτῶ οὐ περὶ τοῦ
 I ask about of them : I ask not about of the
 κόσμου, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι
 world, but about of whom thou hast given to me, because
 εἰσὶ σοί.
 they are thine.

10. Καὶ πάντα τὰ ἐμὰ, ἐστὶ σὰ, καὶ τὰ
 And all the my things, is thine, and the

σὰ, ἐμὰ καὶ δεδόξασμαι ἐν αὐτοῖς.
thine, mine: and I have been glorified in to them.

11. Καὶ εἰμὶ οὐκ ἔτι ἐν τῷ κόσμῳ, καὶ οὗτοι
And I am not yet in to the world, and these
εἰσὶ ἐν τῷ κόσμῳ, καὶ ἐγὼ ἔρχομαι πρὸς σε· Ἁγίε
are in to the world, and I come to thee: O holy
πάτερ, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου,
father, preserved thou them in to the name of thee,
ὃν δέδωκάς μοι, ἵνα ὅσιν
to which thou hast given to me, that they may be
ἐν, καθὼς ἡμεῖς.
in, as we.

12. Ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ,
When I had been with of them in to the world,
ἐγὼ ἐτήρηον αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς
I did preserve them in to the name of thee: whom
δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ
thou hast given to me I guarded, and no one from
αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ
of them perished, if not the son of the perdition, that the
γραφὴ πληρωθῇ.
writing might be fulfilled.

13. Δὲ νῦν ἔρχομαι πρὸς σε, καὶ λαλῶ ταῦτα
But now I come to thee, and I speak these things
ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν ἐμὴν τὴν χαρὰν
in to the world, that they may have the mine the joy
πεπληρωμένην ἐν αὐτοῖς.
having been fulfilled in to them.

14. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ
I have given to them the word of thee, and
ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι εἰσὶν οὐκ ἐκ
the world hated them, because they are not from
τοῦ κόσμου, καθὼς ἐγὼ εἰμὶ οὐκ ἐκ τοῦ
of the world, according as I am not from of the
κόσμου.
world.

15. Ἐρωτῶ οὐκ, ἵνα ἄρῃς αὐτοὺς
I ask not, that thou shouldst take away them

ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσης
from of the world, but that thou shouldst preserve
αὐτοὺς ἐκ τοῦ πονηροῦ.
them from of the evil.

16. Εἰσὶ οὐκ ἐκ τοῦ κόσμου, καθὰς
They are not from of the world, according as
ἐγὼ εἰμὶ οὐκ ἐκ τοῦ κόσμου.
I am not from of the world.

17. Ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου·
Sanctified thou them in to the truth of thee:
ὁ λόγος ὁ σὸς ἐστὶ ἀλήθεια.
the word the thine is truth.

18. Καθὰς ἀπέστειλας ἐμὲ εἰς τὸν
According as thou sentest away me into the
κόσμον, καὶ ἐγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.
world, and I sent away them into the world.

19. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα
And for of them I sanctify myself, that
καὶ αὐτοὶ ὧσιν ἡγιασμένοι ἐν ἀληθείᾳ.
and they may be having been sanctified in to truth.

20. Δὲ ἐρωτῶ οὐ μόνον περὶ τούτων, ἀλλὰ καὶ
But I ask not alone about of these, but and
περὶ τῶν πιστευσόντων διὰ τοῦ λόγου
about of the about to believe through of the word
αὐτῶν εἰς ἐμέ·
of them into me:

21. Ἵνα πάντες ὧσι ἐν, καθὰς σὺ,
That all may be one thing, according as thou
Πάτερ, ἐν ἐμοί, καὶ ἐγὼ ἐν σοί, ἵνα καὶ
o Father, in to me, and I in to thee, that and
αὐτοὶ ἐν ἡμῖν ὧσιν ἐν· ἵνα ὁ κόσμος
they in to us may be one thing: that the world
πιστεύσῃ, ὅτι σὺ ἀπέστειλās με.
should believe, that thou sentest away me.

22. Καὶ ἐγὼ δίδωκα τὴν δόξαν αὐτοῖς, ἣν
And I have given the glory to them, which

δίδωκός μοι ἵνα ᾤσιν ἐν,
thou hast given to me: that they may be one thing,
καθὼς ἡμεῖς ἐσμὲν ἐν.
according as we are one thing.

23. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα
I in to them, and thou in to me, that
ᾧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα
they may be having been perfected into one thing, and that
ὁ κόσμος γινώσκῃ, ὅτι σὺ ἀπέστειλας με,
the world may know, that thou sentest away me,
καὶ ἠγάπησας αὐτούς, καθὼς ἠγάπησας
and thou lovedst them, according as thou lovedst
ἐμέ.
me.

24. Πάτερ, οὗς δίδωκός μοι, θέλω,
O Father, whom thou hast given to me, I wish,
ἵνα ὅπου ἐγὼ εἰμὶ, κἀκεῖνοι ᾧσι μετ' ἐμοῦ ἵνα
that where I am, and they may be with of me: that
θεωρᾷσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκας
they might perceive the glory the mine, which thou gavest
μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς
to me, because thou lovedst me before of foundation
κόσμου.
of world.

25. Δίκαιε Πάτερ, καὶ ὁ κόσμος ἔγνω οὐκ σε·
O just Father, and the world knew not thee:
δὲ ἐγὼ ἔγνων σε, καὶ οὗτοι ἔγνωσαν, ὅτι σὺ
but I knew thee, and these knew, that thou
ἀπέστειλας με.
sentest away me.

26. Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ
And I made known to them the name of thee, and
γνωρίσω ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς
I will make manifest; that the love, which thou lovedst
με, ἣ ἐν αὐτοῖς, καὶ ἐν αὐτοῖς.
me, may be in to them, and I in to them.

Κεφ. ιη'. 18.

1. Ὁ Ἰησοῦς εἰπὼν ταῦτα ἐξῆλθε σὺν
 The Jesus said-ing these things came out with
 τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου
 to the disciples of himself beyond of the winter-stream
 τοῦ Κεδρῶν, ὅπου ἦν κήπος, εἰς ὃν αὐτὸς
 of the Cedron, where was garden, into which he
 εἰσῆλθεν καὶ οἱ μαθηταὶ αὐτοῦ.
 came in and the disciples of him.

2. Δὲ καὶ Ἰούδας, ὁ παραδιδὼς αὐτὸν, ᾔδει
 But and Judas, the giving up him, had known
 τὸν τόπον· ὅτι ὁ Ἰησοῦς πολλάκις συνήχθη
 the place: because the Jesus oftentimes was led together
 ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.
 there with of the disciples of himself.

3. Οὖν ὁ Ἰούδας, λαβὼν τὴν σπεῖραν,
 Therefore the Judas, took-ing the cohort,
 καὶ ὑπηρετάς ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων,
 and officers from of the chief-priests and of Pharisees,
 ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ
 comes there with of lanterns and of torches and
 ὅπλων.
 of arms.

4. Οὖν Ἰησοῦς, εἰδὼς τὰ πάντα
 Therefore Jesus, having known the all things
 ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα
 coming upon him, came-ing out he said to them: Whom
 ζητεῖτε;
 seek ye?

5. Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον.
 They answered to him: Jesus the Nazarene.
 Ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐγώ εἰμι. Δὲ καὶ
 The Jesus says to them: I am. But and
 Ἰούδας εἰστήκει, ὁ παραδιδὼς αὐτὸν, μετ' αὐτῶν.
 Judas had stood, the giving up him, with of them.

6. Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ
 When therefore he said to them: That I
 εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον
 am: they came away into the things behind, and they fell
 χαμαί.
 on the ground.

7. Πάλιν οὖν ἐπηρώτησε αὐτούς· Τίνα
 Again therefore he asked them: Whom
 ζητεῖτε; Δὲ οἱ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
 seek ye? But the said: Jesus the Nazarene.

8. Ὁ Ἰησοῦς ἀπεκρίθη· Εἶπον ὑμῖν, ὅτι ἐγώ
 The Jesus answered: I said to you, that I
 εἰμι· εἰ οὖν ζητεῖτε ἐμὲ, ἄφετε τούτους
 am: if therefore ye seek me, sent ye away these
 ὑπάγειν.
 to lead away.

9. ἵνα ὁ λόγος πληρωθῇ, ὃν εἶπεν·
 That the word might be fulfilled, which he said:
 Ὅτι οὗς δέδωκάς μοι, ἀπάλεσα οὐδένα
 That whom thou hast given to me, I lost no one
 ἐξ αὐτῶν.
 from of them.

10. Οὖν Σίμων Πέτρος, ἔχων μάχαιραν,
 Therefore Simon Peter, having sword,
 εἴλκυσεν αὐτήν, καὶ ἔπαισε τὸν δοῦλον τοῦ
 drew it, and struck the servant of the
 ἀρχιερέως, καὶ ἀπέκοψεν τὸ δεξιὸν τὸ ἅγιον αὐτοῦ.
 chief-priest, and cut off the right the ear of him.
 Δὲ ὄνομα τῷ δούλῳ ἦν Μάλχος.
 But the name to the servant was Malchus.

11. Οὖν ὁ Ἰησοῦς εἶπεν τῷ Πέτρῳ·
 Therefore the Jesus said to the Peter:
 Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον
 Casted thou the sword into the sheath: the cup
 ὃ ὁ πατήρ δέδωκέ μοι, πῶς οὐ
 which the father has given to me, should I drink not
 μὴ αὐτό;
 not it?

12. Οὖν ἡ σπεῖρα, καὶ ὁ χιλίαρχος,
Therefore the cohort, and the ruler of a thousand,
καὶ οἱ ὑπηρέται τῶν Ἰουδαίων, συνέλαβον τὸν
and the officers of the Jews, took together the
Ἰησοῦν, καὶ ἔδησαν αὐτόν.
Jesus, and bound him.

13. Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον
And they led away him to Annas first:
γὰρ ἦν πενθερὸς τοῦ Καϊάφα, ὃς ἦν
for he was father-in-law of the Caiaphas, who was
ἀρχιερεὺς τοῦ ἐκείνου ἐνιαυτοῦ.
chief-priest of the that year.

14. Δὲ Καϊάφας ἦν ὁ συμβουλευσας τοῖς
But Caiaphas was the advised-ing together to the
Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολείσθαι
Jews, that it conduces one man to perished
ὑπὲρ τοῦ λαοῦ.
for of the people.

15. Δὲ Σίμων Πέτρος ἠκολούθει τῷ Ἰησοῦ,
But Simon Peter did follow to the Jesus,
καὶ ὁ ἄλλος μαθητής. Δὲ ὁ ἐκεῖνος μαθητής
and the other disciple. But the that disciple
ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε
was known to the chief-priest, and came in together
τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως.
to the Jesus to the hall of the chief-priest.

16. Δὲ ὁ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ
But the Peter had stood to to the gate
ἔξω. Οὖν ὁ ἄλλος ὁ μαθητής, ὃς ἦν
outwards. Therefore the other the disciple, who was
γνωστὸς τῷ ἀρχιερεῖ, ἐξῆλθεν καὶ εἶπε τῇ
known to the chief-priest, came out and said to the
θυρωρῷ, καὶ εἰσῆγαγε τὸν Πέτρον.
porteress, and led in the Peter.

17. Οὖν ἡ παιδίσκη ἡ θυρωρὸς λέγει
Therefore the little girl the porteress says
τῷ Πέτρῳ· Μὴ καὶ εἴ σὺ ἐκ τῶν
to the Peter: Whether and art thou from of the

μαθητῶν τῶν τούτου ἀνδράπων; Ἐκεῖνος λέγει·
disciples of the this man? He says:
Εἰμί οὐκ.
I am not.

18. Δε οἱ δοῦλοι καὶ οἱ ὑπηρέται εἰσπήκισαν,
But the servants and the officers had stood,
πεποιηότες ἀνθρώποιαν, ὅτι ἦν ψυχρὸς καὶ
having made live coal, because it was cold, and
ἐθερμαίνοντο. δὲ ὁ Πέτρος ἦν ἐστὼς
they did warm themselves: but the Peter was having stood
μετ' αὐτῶν καὶ θερμαίνόμενος.
with of them and warming himself.

19. Οὖν ὁ ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν
Therefore the chief-priest asked the Jesus
περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς
about of the disciples of him, and about of the doctrine
αὐτοῦ.
of him.

20. Ὁ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ἐγὼ ἐλάλησα
The Jesus answered to him: I spake
τῷ κόσμῳ παρρησίᾳ· ἐγὼ πάντοτε ἐδίδαξα
to the world to open saying: I at all times taught
ἐν συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ
in to synagogue, and in to the temple, where all the
Ἰουδαῖοι συνέρχονται καὶ ἐν κρυπτῷ ἐλάλησα
Jews come together, and in to secret I spake
οὐδέν·
nothing:

21. Τί ἐπερωτᾷς με; ἐπερώτησον τοὺς
What questionest me? questioned the
ἀκηκόοντας, τί ἐλάλησα αὐτοῖς·
having heard for themselves, what I spake to them:
Ἰδε, οὗτοι οἶδασιν, ἃ ἐγὼ εἶπον.
saw thou, these have known, the things which I said.

22. Δε αὐτοῦ εἰπόντος ταῦτα, εἰς τῶν
But of him said-ing these things, one of the

ὑπηρετῶν παρεστηκὼς ἔδωκε τῷ Ἰησοῦ ῥάπισμα,
 officers having stood by gave to the Jesus blow,
 εἰπὼν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;
 saying: Thus answerest to the chief-priest?

23. Ὁ Ἰησοῦς ἀπεκρίθη αὐτῷ· Εἰ ἐλάλησα
 The Jesus answered to him: If I spoke
 κακῶς, μαρτύρησον περὶ τοῦ κακοῦ· ὁ δὲ εἰ καλῶς,
 ill, testified thou about of the evil: but if beautifully,
 τί θέρεις με;
 what beatest me?

24. Ὁ Ἄννας ἀπέστειλεν αὐτὸν δεδεμένον
 The Annas sent away him having been bound
 πρὸς Καϊάφαν τὸν ἀρχιερέα.
 to Caiaphas the chief-priest.

25. Δὲ Σίμων Πέτρος ἦν ἑστὼς καὶ
 But Simon Peter was having stood and
 θερμαίνμενος· Οὖν εἶπον αὐτῷ· Μή
 warming himself: Wherefore they said to him: Whether
 καὶ εἰ σὺ ἐκ τῶν μαθητῶν αὐτοῦ; Ἐκεῖνος
 and art thou from of the disciples of him? He
 ἡρνήσατο, καὶ εἶπεν· Εἰμὶ οὐκ.
 denied, and said: I am not.

26. Εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως,
 One from of the servants of the chief-priests,
 ὢν συγγενής, οὗ Πέτρος ἀπέκοψε τὰ
 being relation, of whom Peter cut off the
 ὠτίον λέγει· Εἶδον ἐγὼ οὐκ σε ἐν τῷ κήπῳ
 ear says: Saw I not thee in to the garden
 μετ' αὐτοῦ;
 with of him?

27. Πάλιν οὖν ὁ Πέτρος ἡρνήσατο· καὶ
 Again therefore the Peter denied: and
 εὐθὺς ἀλέκτωρ ἐφώνησεν.
 immediately cock called.

28. Οὖν ἄγουσιν τὸν Ἰησοῦν ἀπὸ τοῦ
 Therefore they-lead the Jesus from of the
 Καϊάφα εἰς τὸ πραιτώριον· ὁ δὲ ἦν πρωΐα.
 Caiaphas into the praetorium: but it was early in the morn.

Καὶ αὐτοὶ εἰσῆλθον οὐκ εἰς τὸ πραιτώριον, ἵνα
 And they came in not to the prætorium, that
 μιανθῶσιν μὴ, ἀλλ' ἵνα φάγωσι τὸ
 they might be polluted not, but that they might eat the
 πάσχα.
 passover.

29. Οὖν ὁ Πιλάτος ἐξῆλθεν πρὸς αὐτούς,
 Therefore the Pilate came out to them,
 καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ
 and said: What accusation bear ye against of the
 τούτου ἀνδρώπου;
 this man?

30. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ οὗτος
 They answered and they said to him: If this
 ἦν μὴ κακοποιὸς, ἂν παρεδώκαμεν αὐτὸν οὐκ
 was not evil-doer, we would give up him not
 σοι.
 to thee.

31. Οὖν ὁ Πιλάτος εἶπεν αὐτοῖς· Λάβετε
 Therefore the Pilate said to them: Took
 ὑμεῖς αὐτὸν, καὶ κρίνατε αὐτὸν κατὰ τὸν
 ye him, and judged ye him according to the
 νόμον ὑμῶν· Οὖν οἱ Ἰουδαῖοι εἶπον αὐτῷ.
 law of you: Therefore the Jews said to him.

32. Ἡμῖν ἐξεστὶν οὐκ ἀποκτεῖναι οὐδένα.
 To us it is lawful not to slew no one.
 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν
 That the word of the Jesus might be fulfilled, which
 εἶπε, σημαίνων, ποίῳ θανάτῳ ἤμελλεν
 he said, signifying, to what sort death he did be about
 ἀποθνήσκειν.
 to die.

33. Οὖν ὁ Πιλάτος εἰσῆλθεν πάλιν εἰς τὸ
 Therefore the Pilate came in again into the
 πραιτώριον, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ·
 prætorium, and called the Jesus, and said to him:
 Εἰ σὺ ὁ βασιλεὺς τῶν Ἰουδαίων;
 Art thou the king of the Jews?

34. Ὁ Ἰησοῦς ἀπεκρίθη αὐτῷ· Λέγεις σὺ
 The Jesus answered to him: Sayest thou
 τοῦτο, ἀφ' ἑαυτοῦ, ἢ εἶπον ἄλλοι σοι περὶ
 this from of self, or said others to thee about
 ἐμοῦ;
 of me?

35. Ὁ Πιλάτος ἀπεκρίθη· Μήτι εἰμι ἐγὼ
 The Pilate answered: Whether am I
 Ἰουδαῖος; τὸ σὸν τὸ ἔθνος καὶ οἱ ἀρχιερεῖς
 a Jew? the thy the nation and the chief-priests
 παρέδωκάν σε ἐμοί· τί ἐποίησας;
 gave up thee to me: what didst thou?

36. Ὁ Ἰησοῦς ἀπεκρίθη· Ἡ ἐμὴ ἡ βασιλεία
 The Jesus answered: The mine the kingdom
 ἔστιν οὐκ ἐκ τοῦ τούτου κόσμου· εἰ ἡ ἐμὴ ἡ
 is not from of the this world: if the mine the
 βασιλεία ἦν ἐκ τοῦ τούτου κόσμου, οἱ ἐμοὶ οὗ
 kingdom was from of the this world, the mine the
 ὑπηρέτου ἂν ἡγωνίζοντο, ἵνα
 officers would contend for themselves, that
 παραδοθῶ μὴ τοῖς Ἰουδαίοις· δὲ νῦν ἡ
 I should be given up not to the Jews: but now the
 ἐμὴ ἡ βασιλεία ἔστιν οὐκ ἐντεῦθεν.
 mine the kingdom is not thence.

37. Οὖν ὁ Πιλάτος εἶπεν αὐτῷ· Οὐκ οὖν
 Therefore the Pilate said to him: Nay then
 εἶ σὺ βασιλεὺς; Ὁ Ἰησοῦς ἀπεκρίθη· Σὺ
 art thou king? The Jesus answered: Thou
 λέγεις, ὅτι ἐγὼ ἔμμι βασιλεὺς· ἐγὼ γεγέννημαι εἰς
 sayest, that I am king: I have been born into
 τοῦτο, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
 this, and into this I have come into the world,
 ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς
 that I should bear witness to the truth. Every one
 ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει τῆς φωνῆς
 the being from of the truth, hears of the voice
 μου.
 of me.

38. Ὁ Πιλάτος λέγει αὐτῷ· Τί ἵστην εὐλήθηκα ;
 The Pilate says to him : What is truth ?
 Καὶ εἰπὼν τοῦτο, πάλιν ἐξῆλθε πρὸς τοὺς
 And said-ing this, again he came out to the
 Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ εὕρισκα σὺνδεμῆσαι
 Jews, and says to them : I find no
 αἰτίαν ἐν αὐτῷ.
 fault in to him.

39. Δὲ ἔστι συνήθεια ὑμῶν, ἵνα ἀπολύσω
 But there is custom to you, that I should loose
 ἓνα ὑμῶν ἐν τῷ πάσχα· βούλοσθε οὖν,
 one man to you in to the passover : will ye therefore,
 ἀπολύσω ὑμῶν τὸν βασιλεῖα τῶν Ἰουδαίων ;
 I should loose to you the king of the Jews ?

40. Οὖν πάντες πάλιν ἐκραύγασαν, λέγοντες·
 Therefore all again cried out, saying :
 Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Δὲ ὁ Βαραββᾶς
 Not this man, but the Barabbas. But the Barabbas
 ἦν ληστής.
 was robber.

Κεφ. ιθ'. 19.

1. Τότε οὖν ὁ Πιλάτος ἔλαβεν τὸν Ἰησοῦν,
 Then therefore the Pilate took the Jesus,
 καὶ ἑραστίγωσε.
 and scourged.

2. Καὶ οἱ στρατιῶται, πλέξαντες στέφανον ἐξ
 And the soldiers wove-ing crown from
 ἀκανθῶν, ἐπέθηκαν ἐπὶ κεφαλῇ αὐτοῦ, καὶ
 of thorns, placed upon to the head of him, and
 περιέβαλον αὐτὸν πορφυρῶν ἱμάτιον,
 they cast around him purple garment,

3. Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τῶν
 And they did say : Rejoice the king of the
 Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ρυπτισμοὺς.
 Jews : and they did give to him blows.

4. Πάλιν ὁ Πιλάτος ἐξῆλθεν ἔξω, καὶ
 Again the Pilate came out outwards, and
 λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω,
 says to them: Saw thou, I lead to you him outwards,
 ἵνα γνῶτε, ὅτι εὕρισκω οὐδεμίαν αἰτίαν ἐν
 that ye might know, that I find none fault in
 αὐτῷ.
 to him.

5. Οὖν ὁ Ἰησοῦς ἐξῆλθεν ἔξω, φορῶν τὸν
 Therefore the Jesus came out outwards, bearing the
 ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον· Καὶ
 thorny crown and the purple garment: And
 λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος.
 he says to them: Saw thou the man.

6. Ὅτε οὖν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται,
 When therefore the chief priests and the officers,
 ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Ὁ
 cried out, saying: Crucified thou, crucified thou. The
 Πιλάτος λέγει αὐτοῖς· Λάβετε ὑμεῖς αὐτὸν, καὶ
 Pilate says to them: Took ye him, and
 σταυρώσατε· γὰρ ἐγὼ εὕρισκω οὐχ αἰτίαν ἐν αὐτῷ.
 crucified ye: for I find not fault in to him.

7. Οἱ Ἰουδαῖοι ἀπεκρίθησαν αὐτῷ· Ἡμεῖς ἔχομεν
 The Jews answered to him: We have
 νόμον, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει
 law, and according to the law of us he ought
 ἀποθανεῖν, ὅτι ἐποίησεν ἑαυτὸν υἱὸν τοῦ Θεοῦ.
 to died, because he made himself son of the God.

8. Ὅτε οὖν ὁ Πιλάτος ἤκουσεν τοῦτον τὸν
 When therefore the Pilate heard this the
 λόγον, ἐφοβήθη μᾶλλον.
 word, he was frightened more.

9. Καὶ εἰσῆλθεν πάλιν εἰς τὸ πραιτώριον, καὶ
 And he came in again into the prætorium, and
 λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Δὲ ὁ Ἰησοῦς
 says to the Jesus: Whence art thou? But the Jesus
 ἔδωκεν οὐκ ἀποκρισιν αὐτῷ.
 gave not answer to him.

10. Οὖν ὁ Πιλάτος λέγει αὐτῷ· Λαλεῖς οὐ
Therefore the Pilate says to him; Speakest not
ἐμοί; οἶδας οὐκ, ὅτι ἔχω ἐξουσίαν σταυρῶσαί
to me? hast thou known not, that I have power to crucified
σε, καὶ ἔχω ἐξουσίαν ἀπολύσαι σε;
thee, and I have power to loosed thee?

11. Ὁ Ἰησοῦς ἀπεκρίθη· εἶχες οὐκ
The Jesus answered: thou didst have not
οὐδεμίαν ἐξουσίαν κατ' ἐμοῦ, εἰ ἦν μὴ
none power against of me, if it was not
δεδομένον σοι ἀνωθεν· διὰ τοῦτο ὁ
having been given to thee from above: through this the
παραδιδούς με σοὶ ἔχει μείζονα ἁμαρτίαν.
giving up me to thee has greater sin.

12. Ἐκ τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι
From of this the Pilate did seek to loosed
αὐτόν· δὲ οἱ Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐάν
him: but the Jews did cry, saying: If
ἀπολύσης τοῦτον, εἰ οὐκ φίλος τοῦ
thou shouldst loose this, thou art not friend of the
Καίσαρος· πᾶς ὁ ποιῶν ἑαυτὸν βασιλέα,
Cæsar: every one the making himself king,
ἀντιλέγει τῷ Καίσαρι.
speaks against to the Cæsar.

13. Οὖν ὁ Πιλάτος, ἀκούσας τὸν τοῦτον λόγον,
Therefore the Pilate, heard-ing the this word,
ἦναγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ
led outwards the Jesus, and placed upon of the
βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, δὲ
tribunal, to place said strewed with stone, but
Ἑβραϊστὶ Γαββαθᾶ.
Hebraically Gabbatha.

14. Δὲ παρασκευὴ τοῦ πάσχα ἦν, δὲ ὥρα
But preparation of the passover was, but hour
ὥσπερ ἑκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ
as if sixth: and he says to the Jews: Saw thou the
βασιλεὺς ὑμῶν.
king of you:

15. Δὲ οἱ ἐκράυγασαν· Ἄρον, ὦρον,
 But the cried out: Took away, took away,
 σταύρωσον αὐτόν. Ὁ Πιλάτος λέγει αὐτοῖς·
 crucified thou him. The Pilate says to them:
 Σταυρώσω τὸν βασιλέα ὑμῶν; Οἱ ἀρχιερεῖς
 Shall I crucify the king of you? The chief priests
 ἀπεκρίθησαν· Ἐχομεν οὐκ βασιλέα, εἰ μὴ Καίσαρα.
 answered: We have not king, if not Cæsar.

16. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα
 Then therefore he gave up him to them, that
 σταυρωθῇ. Δὲ παρέλαβον τὸν Ἰησοῦν καὶ
 he might be crucified. But they took the Jesus and
 ἤγαγον.
 led.

17. Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν
 And bearing the cross of himself, he came out
 εἰς τὸν τόπον λεγόμενον Κρανίου, ὃς λέγεται
 into the place called of Skull, which is said
 Ἑβραϊστὶ Γολγοθᾶ·
 Hebraically Golgotha:

18. Ὅπου ἐσταύρωσαν αὐτόν, καὶ μετ' αὐτοῦ
 Where they crucified him, and with of him
 δύο ἄλλους, ἐντεῦθεν καὶ ἐντεῦθεν, δὲ μέσον τὸν
 two others, thence and thence, but middle the
 Ἰησοῦν.
 Jesus.

19. Δὲ καὶ ὁ Πιλάτος ἔγραψε τίτλον, καὶ ἔθηκεν
 But and the Pilate wrote title, and placed
 ἐπὶ τοῦ σταυροῦ. Δὲ ἦν γεγραμμένον·
 upon of the cross. But it was having been written:
 Ἰησοῦς ὁ Ναζωραῖος, ὁ Βασιλεὺς τῶν Ἰουδαίων.
 Jesus the Nazarene, the King of the Jews.

20. Οὖν πολλοὶ τῶν Ἰουδαίων ἀνέγνωσαν τὸν
 Therefore many of the Jews recognized the
 τοῦτον τίτλον, ὅτι ὁ τόπος ὅπου ὁ Ἰησοῦς
 this title, because the place where the Jesus

ἑσταυρώθη ἦν ἐγγὺς τῆς πόλεως· καὶ ἦν
was crucified was nigh of the city: and it was
γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ.
having been written Hebraically, Grecianly, Romanly.

21. Οὖν οἱ ἀρχιερεῖς τῶν Ἰουδαίων ἔλεγον
Therefore the chief priests of the Jews did say
τῷ Πιλάτῳ· Γράφε μή· Ὁ βασιλεὺς τῶν
to the Pilate: Write not: The king of the
Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· ἐγὼ βασιλεὺς τῶν
Jews: but that he said: I am King of the
Ἰουδαίων.
Jews.

22. Ὁ Πιλάτος ἀπεκρίθη· Ὁ γέγραφα,
The Pilate answered: What I have written,
γέγραφα.
I have written.

23. Οὖν οἱ στρατιῶται, ὅτε ἐσταύρωσαν τὸν
Therefore the soldiers, when they crucified the
Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν
Jesus, received the garments of him, and made
τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν
four parts, to each soldier part, and the
χιτῶνα· Δὲ ὁ χιτὼν ἦν ἄρραφος, ἐκ τῶν (μέρων)
coat: But the coat was seamless, from of the (parts)
ἀνωθεν ὑφαντὸς δι' ὅλου.
from above woven through of whole.

24. Οὖν εἶπον πρὸς ἀλλήλους·
Therefore they said to one another:
σχίσωμεν μὴ αὐτὸν, ἀλλὰ λάχωμεν περὶ
we should tear not it, but we should portion about
αὐτοῦ, τίνος ἔσται. Ἴνα ἡ γραφὴ
of it, of whom it shall be. That the writing
πληρωθῇ, ἡ λέγουσα· Διεμερίσαντο
might be fulfilled, the saying: They divided for themselves
τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν
the garments of me to themselves, and upon the vesture

μου ἔβαλον κλῆρον. Οὖν μὲν οἱ στρατιῶται
of me they cast lot. Therefore indeed the soldiers
ἐποίησαν ταῦτα.
did these things.

25. Δὲ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς
But the mother of him, and the sister of the
μητρὸς αὐτοῦ, Μαρία ἡ (γυνὴ) τοῦ Κλωπᾶ,
mother of him, Mary the (wife) of the Clopas,
καὶ Μαρία ἡ Μαγδαληνὴ εἰστήκεισαν παρὰ τῷ
and Mary the Magdalen had stood by to the
σταυρῷ τοῦ Ἰησοῦ.
cross of the Jesus.

26. Οὖν Ἰησοῦς, ἰδὼν τὴν μητέρα, καὶ τὸν
Therefore Jesus, saw-ing the mother, and the
μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει
disciple having stood by, whom he did love, he says
τῇ μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός
to the mother of himself: O woman, saw thou the son
σου.
of thee.

27. Εἶτα λέγει τῷ μαθητῇ· Ἰδοὺ ἡ μήτηρ
Then he says to the disciple: Saw thou the mother
σου. Καὶ ἀπ' τῆς ἐκείνης ὥρας ὁ μαθητὴς ἔλαβεν
of thee. And from of the that hour the disciple took
αὐτὴν εἰς τὰ ἴδια.
her into the own things.

28. Μετὰ τοῦτο ὁ Ἰησοῦς εἰδὼς, ὅτι
After this the Jesus having known, that
πάντα ἤδη τετέλεσται, ἵνα ἡ γραφὴ
all things already has been perfected, that the writing
τελειωθῇ, λέγει· Διψῶ.
might be perfected, he says: I thirst.

29. Οὖν σκεῦος ἔκειτο μεστὸν ὄξους·
Therefore utensil did lay full of vinegar:
·δὲ οἱ πλησάντες σπόγγον ὄξους, καὶ
but they filled-ing sponge of vinegar, and

περιθέντες ὑσσώπῳ, προσήνεγκαν τῷ στόματι
placed-ing about to hyssop, bore to to the mouth
αὐτοῦ.
of him.

30. Ὅτε οὖν ὁ Ἰησοῦς ἔλαβε τὸ ὄξος,
When therefore the Jesus took the vinegar,
εἶπε· Τετέλεισται· καὶ κλίνας τὴν
he said: It has been perfected: and reclined-ing the
κεφαλὴν, παρέδωκε τὸ πνεῦμα.
head, he gave up the spirit.

31. Οὖν οἱ Ἰουδαῖοι, ἵνα τὰ σώματα
Therefore the Jews, that the bodies
μείνῃ μὴ ἐπὶ τοῦ σταυροῦ ἐν τῷ σαββάτῳ,
should remain not upon of the cross in to the sabbath,
ἐπεὶ ἦν παρασκευὴ, γὰρ ἦν ἡ μεγάλη ἡμέρα
since it was preparation, for it was the great day
τοῦ ἐκείνου σαββάτου, ἥρωτησαν τὸν Πιλάτον,
of the that sabbath, they asked the Pilate,
ἵνα τὰ σκέλη αὐτῶν κατεαγῶσιν, καὶ
that the legs of them might be broken, and
ἀρδῶσιν.
might be taken away.

32. Οὖν οἱ στρατιῶται ἦλθον, καὶ κατέαξαν
Therefore the soldiers came, and broke
τὰ σκέλη μὲν τοῦ πρώτου, καὶ τοῦ ἄλλου τοῦ
the legs indeed of the first, and of the other of the
συσταυρωθέντος αὐτῷ.
was-ing crucified together to him.

33. Δὲ ἔλθόντες ἐπὶ τὸν Ἰησοῦν, ὥς εἶδον
But came-ing upon the Jesus, when they saw
αὐτὸν ἤδη τεθνήκοτα, κατέαξαν οὐ τὰ σκέλη
him already having died, they broke not the legs
αὐτοῦ·
of him:

34. Ἀλλ' εἰς τῶν στρατιωτῶν ἑνὺς λόγχῃ
But one of the soldiers pierced to spear

τὴν πλευρὰν αὐτοῦ, καὶ εὐθὺς αἷμα καὶ ὕδωρ
the side of him, and immediately blood and water
ἔξῃλθεν.
came out.

35. Καὶ ὁ ἰωρακὼς μεμαρτύρηκε, καὶ ἡ
And the having seen has borne witness, and the
μαρτυρία αὐτοῦ ἐστὶν ἀληθινή· καὶ κεῖνος οἶδεν,
witness of him is true: and he has known,
ὅτι λέγει ἀληθῆ, ἵνα καὶ ὑμεῖς πιστεύσητε.
that he speaks true things, that and ye might believe.

36. Γὰρ ταῦτα ἐγένετο, ἵνα ἡ γραφὴ
For these things was, that the writing
πληρωθῇ· Ὅστων αὐτοῦ συντριβήσεται οὐ.
might be fulfilled: Bone of him shall be broken not.

37. Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὁψονται
And again other writing says: They shall see
εἰς ὃν ἐξεκέντησαν.
into whom they pierced.

38. Δὲ μετὰ ταῦτα ὁ Ἰωσήφ ὁ ἀπὸ
But after these things the Joseph the from
Ἀριμαθαίας ἠρώτησε τὸν Πιλάτον, (ὃν μαθητὴς
of Arimathea asked the Pilate, (being disciple
τοῦ Ἰησοῦ, δὲ κεκρυμμένος διὰ τὸν φόβον
of the Jesus, but having been concealed through the fear
τῶν Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα
of the Jews,) that he should take away the body
τοῦ Ἰησοῦ· καὶ ὁ Πιλάτος ἐπέτρεψεν. Οὖν
of the Jesus: and the Pilate permitted. Therefore
ἦλθεν καὶ ἤρε τὸ σῶμα τοῦ Ἰησοῦ.
he came and took away the body of the Jesus.

39. Δὲ καὶ Νικόδημος ἦλθε, ὁ ἐλθὼν πρὸς τὸν
But and Nicodemus came, the came-ing to the
Ἰησοῦν τὸ πρῶτον νυκτὸς πρὸς τὸν Ἰησοῦν, φέρων
Jesus the first of night to the Jesus, bearing
μίγμα σμύρνης καὶ ἀλόης ὡς ἑκατὸν λίτρας.
mixture of myrrh and of aloe as hundred pounds.

40. Οὖν ἔλαβον τὸ σῶμα τοῦ Ἰησοῦ,
Therefore they took the body of the Jesus,

καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων,
and they bound it to linens with of the aromatics,
καθὼς ἐστὶ ἔθος τοῖς Ἰουδαίοις ἐνταφιάζειν.
according as is custom to the Jews to entomb.

41. Δὲ ἦν ἐν τῷ τόπῳ, ὅπου
But there was in to the place, where
ἑσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ καινὸν
he was crucified, garden, and in to the garden new
μνημεῖον, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.
tomb, in to which not yet no one was placed.

42. Οὖν ἔθηκαν τὸν Ἰησοῦν ἐκεῖ διὰ
Therefore they placed the Jesus there through
τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι τὸ μνημεῖον
the preparation of the Jews, because the tomb
ἦν ἐγγύς.
was nigh.

Κεφ. κ'. 20.

1. Δὲ τῇ μιᾷ τῶν σαββάτων, Μαρία ἡ
But to the one of the sabbaths, Mary the
Μαγδαληνὴ ἔρχεται πρῶτ', ἔτι σκοτίας
Magdalene comes early in the morn, yet of darkness
οὔσης, εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον
being, into the tomb: and sees the stone
ἡρμένον ἐκ τοῦ μνημείου.
having been taken away from of the tomb.

2. Οὖν τρέχει καὶ ἔρχεται πρὸς Σίμωνα
Therefore she runs and comes to Simon
Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ὁ
Peter, and to the other disciple whom the
Ἰησοῦς ἐφίλει, καὶ λέγει αὐτοῖς· Ἦσαν
Jesus did love, and says to them: They took away
τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οἶδαμεν
the Lord from of the tomb, and we have known
οὐκ, ποῦ ἔθηκαν αὐτόν.
not, where they placed him.

3. Οὖν ὁ Πέτρος ἐξῆλθεν, καὶ ὁ ἄλλος
Therefore the Peter came out, and the other
μαθητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.
disciples, and they did come into the tomb.

4. Δὲ οἱ δύο ἔτρεχον ὁμοῦ· καὶ ὁ ἄλλος
But the two did run together: and the other
μαθητῆς προῖδραμι τάχιον τοῦ Πέτρου, καὶ
disciple ran before more quick of the Peter, and
ἦλθε πρῶτος εἰς τὸ μνημεῖον.
came first into the tomb.

5. Καὶ παρακύψας βλέπει τὰ ὀδόνια κείμενα·
And stooped-ing near he sees the linens lying:
μέντοι εἰσῆλθεν οὐ.
nevertheless he came in not.

6. Οὖν Σίμων Πέτρος ἔρχεται ἀκολουθῶν
Therefore Simon Peter comes following
αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
to him, and he came in into the tomb, and perceives
τὰ ὀδόνια κείμενα,
the linens lying,

7. Καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς
And the towel, which was upon of the
κεφαλῆς αὐτοῦ, οὐ κείμενον μετὰ τῶν ὀδονίων,
head of him, not lying with of the linens,
ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.
but apart having been wound up into one place.

8. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος
Then therefore he came in and the other
μαθητῆς, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
disciple, the came-ing first into the tomb, and
εἶδε, καὶ ἐπίστευσεν.
he saw, and believed.

9. Γὰρ οὐδέτις ᾔδεισαν τὴν γραφὴν,
For not yet they had known the writing,
ὅτι δεῖ αὐτὸν ἀναστῆναι ἐκ νεκρῶν.
that it behoves him to raised up from of dead bodies.

10. Οὖν οἱ μαθηταὶ ἀπῆλθον πάλιν πρὸς
Therefore the disciples came away again to
ἑαυτούς.
themselves.

11. Δὲ Μαρία εἰστήκει πρὸς τὸ μνημεῖον
But Mary had stood to the tomb
κλαίουσα ἔξω· Ὡς οὖν ἔκλαιε,
weeping outwards: When therefore she did weep,
παρέκνυψεν εἰς τὸ μνημεῖον.
she stooped near into the tomb.

12. Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς
And she perceives two angels in to white
καθήμενους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς
sitting down, one to to the head, and one to
τοῖς ποσὶν, ὅπου τὸ σῶμα τοῦ Ἰησοῦ ἔκειτο.
the feet, where the body of the Jesus did lie.

13. Καὶ ἐκεῖνοι λέγουσιν αὐτῇ· Γύναι, τί
And they say to her: O woman, what
κλαίεις; Λέγει αὐτοῖς· Ὅτι ἤραν
weepest? She says to them: Because they took away
τὸν Κύριόν μου, καὶ οἶδα οὐκ, ποῦ ἔθηκαν
the Lord of me, and I have known not, where they placed
αὐτόν.
him.

14. Εἰποῦσα ταῦτα, ἐστράφη εἰς τὰ
Said-ing these things, she was turned into the things
ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ
behind, and she perceives the Jesus having stood, and
ᾗδει οὐκ, ὅτι ἐστι Ἰησοῦς.
she had known not, that it is Jesus.

15. Ὁ Ἰησοῦς λέγει αὐτῇ· Γύναι, τί
The Jesus says to her: O woman, what
κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ἐστι
weepest? whom seekest? She, thinking that it is
ὁ κηπουρὸς, λέγει αὐτῷ· Κύριε, εἰ σὺ
the gardener, says to him: O Lord, if thou

ἔβαστασας αὐτὸν, εἰπὶ μοι, ποῦ ἔθηκες
 borest away him, said thou to me, where thou placedst
 αὐτὸν, καὶ γὰρ ἄρῶ αὐτόν.
 him, and I will take away him.

16. Ὁ Ἰησοῦς λέγει αὐτῇ· Μαρία· Ἐκείνη
 The Jesus says to her: Mary. She
 στραφθεῖσα λέγει αὐτῷ· Ῥαββουνί, ὃ λέγεται,
 was-ing turned says to him: Rabbouni, which is said,
 διδάσκαλε.
 o teacher.

17. Ὁ Ἰησοῦς λέγει αὐτῇ· Ἄπτου μή
 The Jesus says to her: Touch not
 μου· γὰρ ἀναβέβηκα οὐπω πρὸς τὸν πατέρα
 of me: for I have gone up not yet to the father
 μου· δὲ πορεύου πρὸς τοὺς ἀδελφούς μου, καὶ
 of me: but go thou to the brothers of me, and
 εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου
 said thou to them: I go up to the father of me
 καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν
 and father of you, and God of me and God
 ὑμῶν.
 of you.

18. Μαρία ἡ Μαγδαληνὴ ἔρχεται ἀπαγγέλλουσα
 Mary the Magdalenē comes announcing
 τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ
 to the disciples, that she has seen the Lord, and
 εἶπεν ταῦτα αὐτῇ.
 he said these things to her.

19. Οὕν ὀψίας οὔσης τῇ ἐκείνῃ ἡμέρᾳ
 Therefore of dusk being to the that day
 τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν
 to the one of the sabbaths, and of the gates
 κλεισμένων, ὅπου οἱ μαθηταὶ ἦσαν
 having been shut, where the disciples were
 συνηγμένοι, διὰ τὸν φόβον τῶν
 having been led together, through the fear of the

Ἰουδαίων, ὃ Ἰησοῦς ἦλθεν, καὶ ἕστη εἰς τὸ μέσον,
Jews, the Jesus came, and stood into the middle,
καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.
and says to them: Peace to you.

20. Καὶ εἰπὼν τοῦτο, ἔδειξεν αὐτοῖς τὰς χεῖρας
And said-ing this, he showed to them the hands
καὶ τὴν πλευρὰν αὐτοῦ. Οὖν οἱ μαθηταὶ
and the side of himself. Therefore the disciples
ἐχάρησαν, ἰδόντες τὸν Κύριον.
were rejoiced, saw-ing the Lord.

21. Οὖν ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς·
Therefore the Jesus again said to them:
Εἰρήνη ὑμῖν· καθὼς ὁ πατὴρ ἀπέσταλκέ
Peace to you: according as the father has sent away
με, καὶ γὰρ πέμπω ὑμᾶς.
me, and I send you.

22. Καὶ εἰπὼν τοῦτο, ἐνεφυσήσε, καὶ λέγει
And said-ing this, he breathed in, and says
αὐτοῖς· Λάβετε ἅγιον Πνεῦμα.
to them: Took ye holy Spirit.

23. Τίνων ἂν ἀφῆτε τὰς ἁμαρτίας,
Of whom ye should dismiss the sins,
ἀφίενται αὐτοῖς· τίνων ἂν κρατῆτε,
they have been dismissed to them; of whom ye may retain,
κακράτηται.
they have been retained.

24. Δὲ Θωμᾶς, εἷς ἐκ τῶν δώδεκα, ὁ
But Thomas, one from of the twelve, the
λεγόμενος Δίδυμος, ἦν οὐκ μετ' αὐτῶν, ὅτε ὁ
being said Didymus, was not with of them, when the
Ἰησοῦς ἦλθεν.
Jesus came,

25. Οὖν οἱ ἄλλοι μαθηταὶ ἔλεγον αὐτῷ·
Therefore the other disciples did say to him:
Ἐωράκαμεν τὸν Κύριον. Δὲ ὁ εἶπεν αὐτοῖς· Ἐὰν
We have seen the Lord. But the said to them; If
ἴδω μὴ τὸν τύπον τῶν ἥλων ἐν ταῖς χερσὶν
I should see not the print of the nails in to the hands

αὐτοῦ, καὶ βάλα τὸν δάκτυλόν μου εἰς τὸν
 of him, and I should cast the hand of me into the
 τύπον τῶν ἡλων, καὶ βάλα τὴν χεῖρά μου εἰς τὴν
 print of the nails, and I should cast the hand of me into the
 πλευρὰν αὐτοῦ, πιστεύσω οὐ μή.
 side of him, I will believe not not.

26. Καὶ μετ' ὀκτὼ ἡμέρας οἱ μαθηταὶ αὐτοῦ
 And after eight days the disciples of him
 ἦσαν πάλιν ἔσω, καὶ Θωμᾶς μετ' αὐτῶν ὁ
 were again inwards, and Thomas with of them: the
 Ἰησοῦς ἔρχεται, τῶν θυρῶν κεκλεισμένων, καὶ ἕστη
 Jesus comes, of the gates having been shut, and stood
 εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.
 to the middle, and said: Peace to you.

27. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν
 Then he says to the Thomas: Bear the finger
 σου ὧδε, καὶ ἴδε τὰς χεῖράς μου, καὶ
 of thee hither, and saw thou the hands of me, and
 φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν
 bear the hand of thee, and casted thou into the
 πλευρὰν μου· καὶ γίνου μὴ ἄπιστος, ἀλλὰ
 side of me: and be thou not unfaithful, but
 πιστός.
 faithful.

28. Θωμᾶς ἀπεκρίθη καὶ εἶπεν αὐτῷ· Ὁ Κύριός
 Thomas answered and said to him: The Lord
 μου, καὶ ὁ Θεός μου.
 of me, and the God of me.

29. Ὁ Ἰησοῦς λέγει αὐτῷ· Ὅτι ἰώρακάς
 The Jesus says to him: Because thou hast seen
 με, πίστευκας· μακάριοι οἱ ἰδόντες μὴ καὶ
 me, thou hast believed: happy the saw-ing not and
 πιστεύσαντες.
 believed-ing.

30. Οὖν μὲν ὁ Ἰησοῦς ἐποίησεν πολλὰ
 Therefore indeed the Jesus did many
 καὶ ἄλλα σημεῖα ἐνώπιον τῶν μαθητῶν αὐτοῦ,
 and other signs in sight of the disciples of himself,

ἃ ἔστι γεγραμμένα οὐκ ἐν τῷ τούτῳ
which is having been written not in to the this
βιβλίῳ.
little book.

31. Δὲ ταῦτα γέγραπται, ἵνα πιστεύσητε,
But these things has been written, that ye might believe,
ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ,
that Jesus is the Christ, the son of the God,
καὶ ἵνα πιστεύοντες ἔχητε ζωὴν ἐν τῷ ὀνόματι
and that believing ye may have life in to the name
αὐτοῦ.
of him.

Κεφ. κα'. 21.

1. Μετὰ ταῦτα ὁ Ἰησοῦς πάλιν ἐφάνηρσεν
After these things the Jesus again manifested
ἑαυτὸν τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς
himself to the disciples upon of the sea of the
Τιβεριάδος. Δὲ ἐφάνηρσεν οὕτως.
Tiberias. But he manifested thus.

2. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς,
There were together Simon Peter and Thomas,
ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ, ὁ ἀπὸ
the said Didymus, and Nathanael, the from
Κανᾶ τῆς Γαλιλαίας, καὶ οἱ (υἱοὶ) τοῦ
of Cana of the Galilee, and the (sons) of the
Ζεβεδαίου, καὶ δύο ἄλλοι ἐκ τῶν μαθητῶν
Zebedee, and two others from of the disciples
αὐτοῦ.
of him.

3. Σίμων Πέτρος λέγει αὐτοῖς· Ὑπάγω
Simon Peter says to them: I lead away
ἀλιεύειν. Λέγουσιν αὐτῷ· καὶ ἡμεῖς ἐρχόμεθα σὺν
to fish. They say to him: and we come with
σοι. Ἐξῆλθον, καὶ ἐνέβησαν εἰς τὸ
to thee. They came out, and they went in into the

πλοῶν εὐθύς, καὶ ἐν τῇ ἐκείνῃ νυκτὶ
vessel straightway, and in to the that night
εἰρίασαν οὐδέν.
they seized nothing.

4. Δὲ ἤδη πρωίας γενομένης, ὁ Ἰησοῦς
But already of early morn was-ing, the Jesus
ἔστη εἰς τὸν αἰγιαλόν· μέντοι οἱ μαθηταὶ ᾔδεισαν
stood to the shore: truly the disciples had known
οὐ, ὅτι ἐστὶ Ἰησοῦς.
not, that it is Jesus.

5. Οὖν ὁ Ἰησοῦς λέγει αὐτοῖς· Παιδιά,
Therefore the Jesus says to them: Little children,
μὴ ἔχετε τι προσφάγιον; Ἀπεκρίθησαν
whether have ye something eatable? They answered
αὐτῷ· Οὐ.
to him: Not.

6. Δὲ ὁ εἶπεν αὐτοῖς· Βάλετε τὸ δίπτυον
But the said to them: Casted ye the net
εἰς τὰ δεξιὰ μέρη τοῦ πλοίου, καὶ εὕρησете.
into the right parts of the vessel, and ye shall find.
Οὖν ἔβαλον, καὶ ἴσχυσαν οὐκ εἶτι ἐλκῦσαι
Therefore they cast, and were able not yet to drew
αὐτὸ ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
it from of the multitude of the fishes.

7. Οὖν ὁ ἐκεῖνος μαθητῆς, ὃν ὁ Ἰησοῦς
Therefore the that disciple, whom the Jesus
ἠγάπα, λέγει τῷ Πέτρῳ· Ἔστι ὁ Κύριος.
did love, says to the Peter: It is the Lord.
Οὖν Σίμων Πέτρος, ἀκούσας ὅτι ἐστὶ ὁ
Therefore Simon Peter, heard-ing that it is the
Κύριος, διεζώσατο τὸν ἐπενδύτην, γὰρ ἦν
Lord, girded on himself the upper garment, for he was
γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.
naked, and cast himself into the sea.

8. Δὲ οἱ ἄλλοι μαθηταὶ ἦλθον τῷ πλοιαρίῳ
But the other disciples came to the little vessel
(γὰρ ἦσαν οὐ μακρὰ ἀπὸ τῆς γῆς, ἀλλ' ὥς
(for they were not far from of the land, but as

ἀπὸ διακοσίων πηχῶν,) σύροντες τὸ δίκτυον
from of two hundred cubits,) dragging the net
τῶν ἰχθύων.
of the fishes.

9. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν,
When therefore they went away into the land,
βλέπουσιν ἀνδρακιὰν κειμένην, καὶ ὀψάριον ἐπιπείμενον,
they see live coal lying, and little fish lying upon,
καὶ ἄρτον.
and bread.

10. Ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐνέγκατε ἀπὸ
The Jesus says to them: Bore ye from
τῶν ὀψαρίων, ἃν ἐπιάσατε νῦν.
of the little fishes, of which ye seized now.

11. Σίμων Πέτρος ἀνέβη, καὶ εἴλκυσε τὸ δίκτυον
Simon Peter went up, and drew the net
ἐπὶ τῆς γῆς, μεστὸν μεγάλων ἰχθύων ἑκατὸν
upon of the land, full of great fishes hundred
πεντηκοντατριῶν· καὶ ὄντων τοσούτων, τὸ δίκτυον
fifty-three: and of being so many, the net
ἑσχίσθη οὐκ.
was torn not.

12. Ὁ Ἰησοῦς λέγει αὐτοῖς· Δεῦτε, ἀριστήσατε.
The Jesus says to them: Come ye, dined ye.
Δὲ οὐδεὶς τῶν μαθητῶν ἐτόλμα ἐξετάσαι
But no one of the disciples did dare to inquire of
αὐτόν· Τίς εἶ σύ; Εἰδότες ὅτι ἐστὶ
him: Who art thou? Having known that it is
ὁ Κύριος.
the Lord.

13. Ὁ Ἰησοῦς ἔρχεται, καὶ λαμβάνει τὸν ἄρτον,
The Jesus comes, and receives the bread,
καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.
and gives to them, and the little fish likewise.

14. Τοῦτο ἤδη τρίτον ὁ Ἰησοῦς ἐφανερώθη
This already third the Jesus was manifested

τοῖς μαθηταῖς αὐτοῦ, ἐγερθεῖς ἐκ νεκρῶν.
to the disciples of himself, was-ing raised from
of dead bodies.

15. Ὅτε οὖν ἤριστῃσαν, ὁ Ἰησοῦς λέγει
When therefore they dined, the Jesus says
τῷ Σίμωνι Πέτρῳ· Σίμων Ἰωνᾶ, ἀγαπᾷς
to the Simon Peter: Simon of Jonas, lovest thou
με πλεῖον τούτων; Λέγει αὐτῷ· Ναί, Κύριε,
me more of these? He says to him: Yea, o Lord,
σὺ οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ·
thou hast known, that I love thee. He says to him:
Βόσκει τὰ ἀρνία μου.
Feed thou the lambs of me.

16. Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ,
He says to him again secondly: Simon of Jonas,
ἀγαπᾷς με; Λέγει αὐτῷ· Ναί, Κύριε, σὺ
lovest thou me? He says to him: Yea, o Lord, thou
οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε
hast known, that I love thee. He says to him: Tend
τὰ πρόβατά μου.
the sheep of me.

17. Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ,
He says to him the third: Simon of Jonas,
φιλεῖς με; Ὁ Πέτρος ἐλυπήθη, ὅτι
lovest thou me? The Peter was grieved, because
εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με;
he said to him the third: Lovest thou me?
καὶ εἶπεν αὐτῷ· Κύριε, σὺ οἶδας
and he said to him: o Lord, thou hast known
πάντα· σὺ γινώσκεις ὅτι φιλῶ σε. Ὁ
all things: thou knowest that I love thee. The
Ἰησοῦς λέγει αὐτῷ· Βόσκει τὰ πρόβατά μου.
Jesus says to him: Feed thou the sheep of me.

18. Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἤς
Verily verily I say to thee, when thou wast
νεώτερος, ἐζώννυσες σεαυτὸν, καὶ περιεπάτεις
younger, thou didst gird thyself, and thou didst walk about

ὅπου ἤθελες· δὲ ὅταν γηράσῃς,
 where thou didst wish : but when thou mightest grow old,
 ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος
 thou shalt stretch out the hands of thee, and other
 ζήσει σε, καὶ οἴσει, ὅπου θέλεις οὐ.
 shall gird thee, and shall carry, where thou wilt not.

19. Δὲ εἶπε τοῦτο, σημαίνων, ποίῳ
 But he said this, signifying, to what sort
 θανάτῳ δοξάσει τὸν Θεόν. Καὶ εἰπὼν τοῦτο,
 death he shall glorify the God. And said-ing this,
 λέγει αὐτῷ· Ἀκολουθεῖ μοι.
 he says to him : Follow thou to me.

20. Δὲ ὁ Πέτρος ἐπιστραφεὶς βλέπει τὸν
 But the Peter was-ing turned sees the
 μαθητὴν, ὃν ὁ Ἰησοῦς ἠγάπα, ἀκολουθοῦντα,
 disciple whom the Jesus did love, following,
 (ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ, ἐπὶ τὸ
 (who and fell along in to the supper, upon the
 στῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστὶν ὁ
 breast of him, and said : O Lord, who is the
 παραδιδούς σε ;)
 giving-up thee ?)

21. Ὁ Πέτρος ἰδὼν τοῦτον, λέγει τῷ Ἰησοῦ,
 The Peter saw-ing this, says to the Jesus,
 Κύριε, δὲ τί οὗτος ;
 O Lord, but what this ?

22. Ὁ Ἰησοῦς λέγει αὐτῷ· Ἐὰν θέλω αὐτὸν
 The Jesus says to him : If I wish him
 μένειν, ἕως ἔρχομαι, τί πρὸς σε ; ἀκολουθεῖ
 to remain, until I come, what to thee ? follow
 σύ μοι.
 thou to me.

23. Οὕν ὁ οὗτος λόγος ἐξῆλθεν εἰς τοὺς
 Therefore the this word came out into the
 ἀδελφούς, ὅτι ὁ ἐκείνος μαθητὴς ἀποθνήσκει οὐκ.
 brothers, that the that disciple dies not.
 Καὶ ὁ Ἰησοῦς εἶπεν οὐκ αὐτῷ, ὅτι ἀποθνήσκει
 And the Jesus said not to him, that he dies

οὐκ· ἀλλ', Ἐὰν θέλω αὐτὸν μένειν, ἕως ἔρχομαι,
 not : but, If I wish him to remain, until I come,
 τί πρὸς σε ;
 what to thee ?

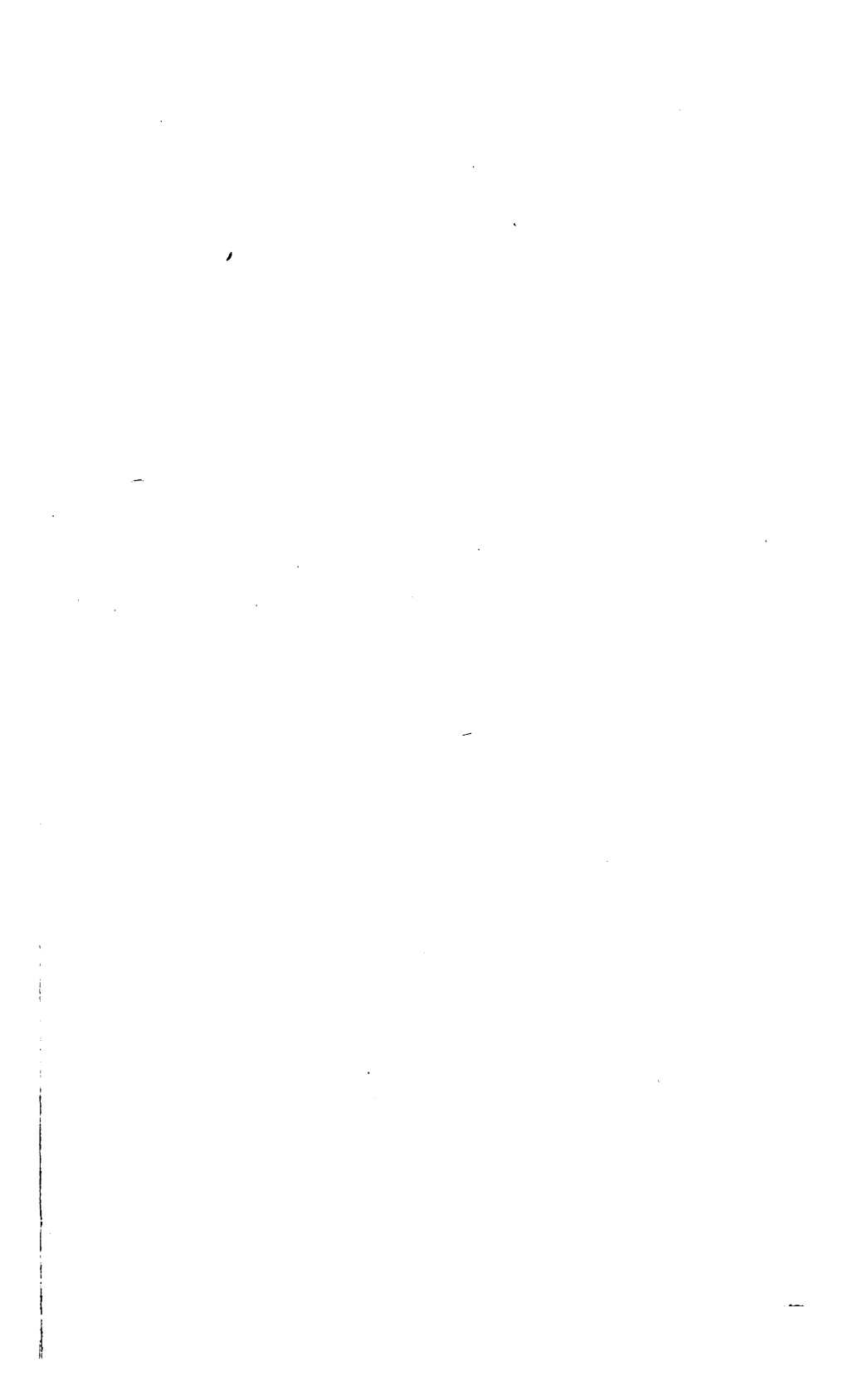
24. Οὗτός ἐστιν ὁ μαθητὴς, ὁ μαρτυρῶν
 This is the disciple, the witnessing
 περὶ τούτων, καὶ γράφας ταῦτα· καὶ
 about of these things, and wrote-ing these things : and
 ᾤδαμεν, ὅτι ἡ μαρτυρία αὐτοῦ ἐστὶν ἀληθής.
 we have known, that the witness of him is true.

25. Δὲ καὶ πολλὰ ἄλλα ἔστι, ὅσα ὁ
 But and many other things is, whatsoever the
 Ἰησοῦς ἐποίησεν, ἅτινα εἰὰν γράφῃται
 Jesus did, which if it might be written
 καὶ ἔν, οἶμαι οὐδὲ τὸν κόσμον
 according to one thing, I think neither the world
 χωρῆσαι τὰ βιβλία γραφόμενα.
 to contained the little books being written.

FINIS.







DO NOT CIRCULATE

UNIVERSITY OF MICHIGAN



3 9015 06362 8468

MAY 9 1944

UNIV. OF MICH.
LIBRARY

οὐκ· ἀλλ', Ἐὰν θέλω αὐτὸν μένειν, ἕως ἔρχομαι,
 not: but, If I wish him to remain, until I come,
 τί πρὸς σε;
 what to thee?

24. Οὗτός ἐστιν ὁ μαθητὴς, ὁ μαρτυρῶν
 This is the disciple, the witnessing
 περὶ τούτων, καὶ γράψας ταῦτα· καὶ
 about of these things, and wrote-ing these things: and
 ᾔδαμεν, ὅτι ἡ μαρτυρία αὐτοῦ ἐστὶν ἀληθής.
 we have known, that the witness of him is true.

25. Δὲ καὶ πολλὰ ἄλλα ἐστὶ, ὅσα ὁ
 But and many other things is, whatsoever the
 Ἰησοῦς ἐποίησεν, ἅτινα εἰάν γραφῆται
 Jesus did, which if it might be written
 καὶ ἐν, οἶμαι οὐδὲ τὸν κόσμον
 according to one thing, I think neither the world
 χωρῆσαι τὰ βιβλία γραφόμενα.
 to contained the little books being written.

FINIS.